WATSON'S MAGAZINE

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THOS. E. WATSON, EDITOR

ARTICLES BY THE EDITOR IN THIS NUMBER

Continuation of The History of the Papacy and the Popes

Foreign Mission Facts from Missionaries in the Field

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Open Letter to Cardinal Gibbons

No. 14

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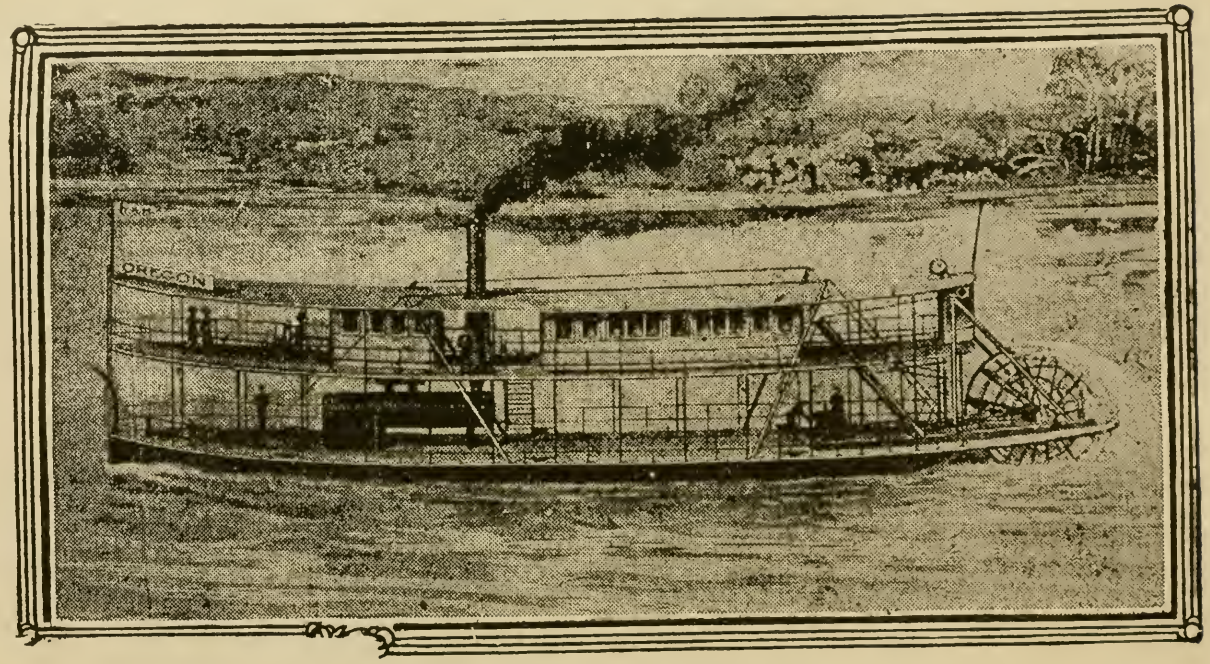

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Watson's Magazine

THOS. E. WATSON, Editor

Why Is It That No Record Has Ever Existed of the Pretended Early Popes?

(A Continuation of The History of the Papacy and the Popes)

THE skeptic challenges us to produce the evidence that Jesus Christ lived and died, in the manner set forth in Holy Writ. The skeptic—often honest, earnest and eager to learn—asks questions which we simply cannot answer, except by proving the Bible by the Bible. To prove a book by the book itself, is satisfactory to Faith, but not to skepticism.

Thus, we are asked—Who were those Wise Men, who came to Bethlehem on the day of the Nativity?

Why did none of these Wise Men, and none of the Shepherds, and none of those who saw the Wise Men and heard the story of the Shepherds, afterwards come forward to testify for Christ? What became of the gold gifts and the frankincense and myrrh? Why was not *Joseph* convinced and converted by these miraculous circumstances? Why did not the entire community of simple country folk treasure in their memories the marvellous events surrounding the birth of the son of Joseph and Mary? Because of those stupendous happenings—together with the massacre of the children born the same night—why did not those country people fix their minds upon the lad, Jesus, as the boy over whose natal manger the star of heaven, the angels from on high, and the Wise Men of earth bent in adoration?

(It is said that Luke was admitted into the Canonical Testament *by a majority of one vote.* The Greek physician never saw Christ; and nobody can explain how he came to know so much more about it all, than the Apostles who daily walked and talked with our Savior.)

But in reply to the skeptic, we can say—The historic facts, as narrated by pagan writers, not long after the events alleged to have happened in Palestine, prove that *something* of a supernatural character had occurred. That much is certain: *we prove it by historians who utterly reject Christ.*

You may open the chronicles of any pagan writer of history, in the Roman empire of the centuries following the first launching of the New Gospel, and you will discover abundant evidence that *a startling series of events in Judea* had given birth to a new creed, a new sect, a new Faith, for which common men and weak women were willing to heroically suffer the most agonizing death.

With these stupendous *results*, shaking the Roman Empire to its foundations, it was the easier to believe that *the origin* of all this unprecedented moral, dynamic force, must have been accompanied by supernatural phenomena.

Remember the age in which it happened: remember the credulities of that age: remember its accepted stand-

ards and beliefs: remember that prodigies were said to attend great human events: remember that the mind of the world was preoccupied by faith in the coming of a Messiah, that it was common to believe in "second-sight" and prophecy; also, in omens, the shadows which coming events cast before; and the visitations of shades from the other side of the curtain of life.

The witch of Endor, the spirits that were called from the invisible to speak to distressed mortals, the Demon of Socrates, the voices that were heard at the temples where oracles pronounced the fate of individuals and of nations, the gods that appeared in battle to fight irresistibly for human favorites, the destroying angels that came down at night to fold the sleep of death around the soldiers of the wicked, the Captain of the Lord who could order the sun to stand still, the obedient sea which opened for the Hebrews and closed in upon the Egyptians, the ravens that fed the prophets, the bears which ate irreverent little Jews, the ram's horn which blew down the walls of the city, the Sibyl who sold the miraculous book to the Romans; the Virgins who "knew" the gods, and who afterwards, within the usual period of human gestation, gave birth to such demi-gods as Achilles, and Theseus, and Romulus, and the ancestor of Julius Cæsar, and several others —all these prodigies were afloat in the current beliefs of men.

Do we not find them throughout the literature of antiquity? In Homer, in Virgil, in Herodotus, in Livy, in Suetonius, in all the poetic, historic and religious writings of the East they are abundant, familiar, commonplace. Gods and goddesses mingled with the affairs of men, as constantly as "Haunts" used to trouble our negroes. So late as the time of Shakespeare, witches brewed hell-broth on lonely heaths; and ghosts appeared on battlements and at banquet boards. Only a few days ago, our newspapers were publishing the stories of miracles—a bucket which filled itself with water, a sacred heart of Christ which bled on the wall, a departing soul which flew away from a corpse on the wings of a butterfly, and a woman who was "given up" by the doctors, but who was instantly made whole by the touch of the bone of a Saint.

It is no wonder that the Jews filled their Talmud and their Old Testament with stories of the supernatural. There are the angels who came down from the realms above, and made love to the fair daughters of men, begetting a race of "giants," Genesis: 6, 2. An extremely marvellous occurrence.

What a lonely, mysterious figure is Melchizedek! He had no father, no mother, no wife, no human relation, no beginning, no end!

Then, there are the unscorched Hebrew children of the fiery furnace, the prophet in the lion's den, the donkey that talked, the Strong Man who caught the foxes and tied their tails together; the indigestible Jew who tarried three days in the belly of the whale; the Israelite who lived 969 years, without doing anything worth the price of the enormous quantity of provisions he must have consumed in all that length of time; the prophet who did not die, but who was "translated" to the better world in a chariot of fire.

Consequently, as I have already urged, you must continually remind yourself that *the point of view* of the most intelligent men of antiquity, was different from that of the educated man of today. Our Alexanders and Cæsars do not consult oracles before they march to battle. No Agamemnon of the 20th century allows the priest to murder his daughter, as the price of fair weather for sailing.

No Jepthah slays his innocent girl to reward Jehovah for a victory. No

Abraham draws the sacrificial knife upon his Isaac, because he believes that God is athirst for human blood.

Gone from the brain of the world are those old savage ideas—or if they linger at all, it is in *the fear which we have of one another.*

* * * * * *

At the time when the early Christians were multiplying the number of the Gospels, the belief in the supernatural was common. (I mean, of course, the supernatural, as manifested in daily affairs of men.) Almost every occurrence that was unknown to ordinary experience, was thought to be miraculous—the act of "the gods." An unusual victory in war, gained under adverse circumstances, was attributed to the direct intervention of higher powers. Even in our own day, God was thanked on either side of Mason and Dixon's line, as victory declared itself for the Unionists, or "the Rebels."

A Roman emperor, Vespasian, was thought to have cured the sick, miraculously; and Apollonius of Tyana had raised at least one woman from the dead.

In fact, Apollonius of Tyana performed many miracles; and, although he was thousands of miles away from Rome when the emperor Domitian was being assassinated, he described the murder, *during its progress*, to an audience at Ephesus!

Even in the New Testament, strange to say, we come upon evidence that the Apostles believed in the power of *others than Christians* to perform miracles! Indeed, Simon, the Magician, is almost as much of a historical personage as Jonah, or Samson.

In the ever-memorable First Council of the Christian churches, there were present, not only martyrs who had been tortured for Christ's sake, but men who had cast out devils, healed the sick, given sight to the blind, and raised the dead.

The most astonishing peculiarity about the people of those times is, *that no cult denied the miracles of the other!*

The Jews had their marvels, which Gentiles did not scout: the Pagans had theirs, which the Jews did not despise: and the Christians asserted *theirs*, without rejecting those of the Pagans and the Jews!

In fact, you will find in the Bible a most singular acknowledgement that there were magicians, outside the pale, who could work many wonders, though of course these false magicians were not able to hold their own when challenged to a contest with true magicians, like Aaron and Moses.

Among the American Indians, it was, "my Medicine is stronger than your Medicine:" among Africans, "my Luck is stronger than yours:" among the Romanists of the Middle Ages, it was "my Magic is white, and therefore of God, while your Magic is black, and therefore of the Devil."

(And the Preacher hath said—"*There is nothing new under the Sun!*")

* * * * * *

A carpenter's son, born obscurely and away from home, Jesus of Nazareth grew toward manhood, working at the bench, along with his father, and absorbing the ideas of the Jews among whom he lived. Such is the accepted truth, but it is only candid to admit that we have nothing more than a glimpse of Christ until he is supposed to have been a middle-aged man.

There *were* Gospels which gave a detailed narrative of the boyhood and early manhood of the Savior, but these books were voted out, when the Christian Fathers met in Council, in the year 365, to decide which of the many different books in circulation should compose our canonical New Testament. (These rejected books were made the basis of a curious "Life of Jesus," by Rev. Bernhard Pick, Ph. D., published

by John B. Alden, New York, in 1887.)

That Christ devoted himself to religious teaching, and went about doing good, provoked the murderous enmity of men in high places whose abuses he sternly rebuked, was persecuted because of his preaching, and was put to death by those whose pride, arrogance, wickedness and prostitution of power could not endure his pure life and blistering tongue—that this actually took place is practically as certain, even from the standpoint of profane history, as that Socrates laughed at the paganism of the Greeks, and was condemned to die for his impiety.

Born and reared among the poor, Christ could not have been known to many. Palestine was a small country, far out of the way of the world's main routes of commerce and communication. It was sparsely inhabited by a peculiar people, who never intermingled socially with other races.

How then was Christ and his religion to become widely known? The Roman world was full of creeds and teachers, priests and temples, altars and ceremonials—what was there to focus attention upon a Jewish carpenter, of a remote hamlet, in a fourth-rate province, far distant from the noisy centers of the Roman civilization?

It is not strange that the aristocratic Josephus, high in imperial favor, either never heard of Christ, or thought him not worth mentioning. It is not strange that Pliny was equally silent.

Christ passes, but his impress upon those whom he had called to walk with him—to walk with him during his brief and sorrowful journey, from the carpenter's bench to the judgment bar of enthroned Authority, which never has had anything but relentless hatred for the Rebel.

Terrified and dispersed by the sudden tragedy on Golgotha, the Disciples soon seek each other, assemble in secret, behind closed doors, and take counsel as to the future.

To form a nucleus by organization. To send out the new Gospel from this centre, seems to have been the purpose of every member of that original band of Christians.

By word of mouth, the Apostolic missionaries carried the glad tidings. *They had nothing in writing.*

But this fact was not peculiar to themselves. The evangelists of other creeds taught by word of mouth. It was not an age when the sacred books of any religion were carried about by missionaries.

Peter had walked with Christ and had listened to his teaching; therefore, Peter told the story of his Master's life, and explained the Master's teaching, *as Peter understood it.*

What Peter did, the other Disciples did, each of the eleven working in different fields, and giving to his ministry the stamp of his individual understanding of the Master.

As the years and the generations go by, the importance of reducing the Gospel to writing is seen. By whom? When was the first record made? Where was it made? Does it still exist? Was it voted in, or voted out, when the canonical books were selected, as wheat from the chaff? Or, in winnowing the chaff, did the Fathers by any mischance, or error of judgment, *lose a grain of wheat?*

All that we can ever know with any certainty is, that there began to be a perplexing number of disagreeing Gospels, used in the services and otherwise; and that the head men of the churches realized the absolute necessity of separating the spurious from the genuine.

Their task was the more delicate and difficult because of the fact that, *at that time*, no believer in Christ had *any motive* to manufacture counterfeit Scripture. They were bound to feel that the authors of all the Gospels in

circulation had *intended* to write the truth, and to serve the Lord. But some of these writers had manifestly gone astray—which ones?

That extremely grave and almost baffling question was debated in Council, all the various Gospels were prayerfully weighed in the balance, some fifty of them were rejected as evidently uninspired, and the sacred Four as we now have them were chosen.

Did you ever consider Luke's statement, in the four verses which introduce his Gospel?

In common language, the statement is—

Because many others have written accounts of Christ's ministry and teachings, I feel the inclination to give to you, Theophilus, MY understanding of all these things.

Who were the "many?"

Luke does not say that they wrote falsely. On the contrary, he intimates that the "many" had truthfully set forth what had been handed down to them by "eyewitnesses and ministers."

Who were these eyewitnesses? We do not know. Did Luke refer to the Gospels of Matthew, Mark and John as "many?" Was he alluding to either one of those Gospels? We do not know. He could not have meant the Acts, for he wrote that himself.

Therefore, it would seem that many books relating to Christ's ministry and teaching—known to Luke and not repudiated by him—are utterly lost to us, unless they be those books rejected by the Fathers, and now published as apochriphal!

Yet, even now (June 1913) the Christian World is stirred because of probably the oldest of all Bibles, recently discovered among the tombs and ruins of Egypt.

An Arab dealer of Gizeh sold the Ms. to Charles L. Freer of Detroit, and the scholars are agreed that it is older than any other Testament in existence. *It contains verses which St. Jerome quoted in his writings, but which are not found in our Bible.*

If any of the early Fathers knew which was the genuine New Testament, he was St. Jerome. Nobody stands higher in Romanist sainthood than this same Jerome; yet we have his theological works containing Bible verses that are not in the Pope's Bible at all!

Nor are they in our Protestant Bibles. But they *are* in this venerable manuscript, all yellow with centuries and caked with Egyptian sand, unearthed but yesterday in a land where Christ, once supreme, is now superseded by Mahomet.

But where was the Pope, all this long while?

According to papal claims, he was at Rome, the very center of the civilized universe; Rome the seat of power, the City to which all cities looked and whose great men overshadowed the great men of every other city throughout the empire.

To be a Pope *in Rome*, was to be a fixed star in the supreme constellation. Such a star could not escape the universal gaze, *if it tried*. To be a marked man at Rome, was to be a man known of all the Roman world. When such a man fell under imperial displeasure, was sentenced, and endeavored to escape the punishment, it was the chief difficulty of his case that there was no place where he could hide. The Emperor, through his agents, was all-knowing, all-seeing, all powerful; and though the condemned wretch might flee to the remotest provinces, his doom was sure to follow.

Nevertheless, we are asked to believe that a dynasty of "successors to St. Peter" reigned at Rome, Pope following Pope in regular order, and that all the historical writers, sacred and profane, were so indifferent to the stu-

pendous fact that they made no mention of the Pope nor of the Christian papacy!

These same writers tell us who was the last of the pagan Popes, and they tell us when the pagan papacy of Rome formally went out of existence.

But unless we believe the historical statement that Rome had nothing more than her bishops, until the execrable Emperor Phocas—a murderer and usurper—authorized bishop Boniface to assume the title of Pope, we are left in the dark, concerning infinitely the most startling and dynamic novelty in the Roman system.

To the minutest particulars, we are informed by the historians of the personal traits and appearance of Emperors, of the amusements of the people, of the victories and defeats of the legions, of conspiracies which removed reigning monsters, of the career and work of poets, philosophers, orators, grammarians, military commanders, and law-givers.

We can see the life of old Rome pass before us, for it lives—and will forever live—in art, science, jurisprudence and literature. It speaks to us—and will forever speak—in forms of government, in standards of citizenship, in conceptions of public and private duty, in ideals of friendship, love and loyalty. Through its marvellous Code, we hear—and will always hear—the Mosaic voice of the greatest Romans, those who enjoyed no communion with Jehovah on Sinai, but who, notwithstanding, had dwelt upon the heights, had been caught up in the ecstacy of the philosopher's dream, and had brought down to mankind the laws meant to make them happy.

Yet, in all this imperishable record of old Rome, no footprint of Christian Pope appears! Pagan Popes there are, one after another, with their colleges of Cardinals, and their Vestal nunnery of *six virgins*—only *six*, but a number extremely hard to keep full. Centuries go by, emperors flit past like shades, the pagan religion closes out its business, the Christians appropriate the heathen buildings—goodly structures they are—and begin to worship therein, having first "purified" them by exorcisms which are in the highest degree efficaceous.

Then, one fine morning, mankind awakes and finds that a Christian Papa is standing there, in Rome, arrayed like the Pagan Pontifex, surrounded by all the pomp of the defunct pagan Pontifex, claiming more than all the former powers of the extinct Pontifex, and mystically chaining himself, through the Apostles, to Jesus Christ.

Who cannot see that the papacy was borrowed from Numa's Pope? That the College of Cardinals was patterned after Numa's institution? That Christian nunneries *of virgins*, was modelled upon the Vestals of Numa?

Emulous, ambitious, greedy for power and riches, the Roman bishop very humanly grasped at the ecclesiastical sceptre which was seen to be falling from the decrepit hands of Paganism. "*As the Pontifex Maximus once ruled the pagan through his religion, I, the Pope, will rule the Christian.*" Such was the aspiration; and no other that ever the devil of human pride put into the brain of men has cost the human race such an immensity of suffering, of bloodshed, of systematic degradation.

The sun hide his face? If there ever was a time when Egyptian Darkness should have overspread the whole world, it was on the day when the diabolical purpose to establish a pagan priesthood, fixed itself in the mind and policy of the Christian bishop of Rome!

* * * * * *

To complete their chain of Popes, linking the Leos and the Piuses of our times with the Saint Petros who was the petra on whom Christ built his church, the keepers of the papal annals

have to do a lot of supposing, presuming, guessing, inventing and prevaricating. We are told that after Saint Petros, who *believed* that he was in Babylonia, had come to Rome, and had reigned there as Christ in the flesh for twenty-odd years, when he seemed to himself and others to be pottering around among the Jews trying to make Christians out of those peculiarly perverse people, he was put in chains at Rome, and then killed; and was then succeeded by Papa Linus.

To prove that Saint Petros was chained, they show you the chain, to this very day. To prove that Saint Petros occupied the papal "chair," at Rome, they show you the very chair he sat on. To prove to you that Saint Petros actually died in Rome, they show you his identical skull! To leave no room for silly doubts, they show you the wooden cross upon which St. Petros was crucified, and a tail-feather of the cock that crowed while "the rock" was denying his Lord!

As to St. Linus, the evidence is not so overwhelming. The fact that Paul refers to him as being at Rome, appears to be the sole reason for setting him up as the successor of Saint Petros. Beyond the brief mention of Paul, nothing is known of Linus. It seems strange that we have more information about Timothy, Barnabas and the great-grand nephews of Jesus Christ than concerning *the third* manifestation of God in the flesh. Nevertheless, the "Pontificate" of Linus is made to stretch out over the reigns of the Emperors Nero, Galba, Vitellius, and Otho, a period which affords a wealth of historic knowledge upon every other important subject, *excepting that of the Papacy!*

During eight hundred years of the Christian era, it was claimed that Telesphore was "the first of the Saints to perish by the sword." But during the 9th century, it was discovered that Linus suffered martyrdom, in the year of our Lord 78. The only pretended authorities we possess touching Linus are "the pontifical books;" and, according to these, he was bishop of Rome at the same time now claimed for Saint Petros. It did not occur to the writers of the books that some of the space covered by the bishopric of Linus would be needed for Peter, by the Infallible Apostolic Succession.

All this early history of the Church is veiled in mystery—an impenetrable fog made all the more dense by "the multitude of apochriphal books, both in Greek and Latin." (Cormerin, page 15.) But it was "the opinion of the ancients" that Linus was the first head of the Christian church at Rome. Nothing in the Bible contradicts this opinion: everything in the Bible that bears upon the point contradicts the Popish contention.

It cannot be too often repeated that Peter's own scriptural writings contradict the Popish assertions, upset the papal claims, and annihilate the Vatican line of Popes.

If Holy Writ were not at war with papal pretensions and ambitions, you may be quite sure that the translation of the Bible into the common tongue of the people would not have been forbidden, that the reading of the Bible would not have been prohibited by the Council of Trent, and that laymen would not have been murdered by the priests, *for the crime of having a Bible in the home.*

(Thus, Tindale was hounded to his death for having turned the Latin of the New Testament into English, so that the common people could read it for themselves. The priests seized Tindale's Bible, and burnt it. Only one copy, partially consumed, was rescued: this is still in existence.)

At the next step, after Linus, the Papacy falls into a ludicrous difficulty: it is not known whether a certain name applies to one Pope, or to a couple!

There is the name of Cletas, and also the name of Anacletas, and the faithful do not know whether it was one Papa, *or two.* And yet, we are dealing with a Pontificate which never changes and never errs, and is linked by a continuous cable to Petros, the petra.

The puzzle arising from this Cletas, or this Anacletas, or these Cletas and Anacletas, is most harassing. Have we one Pope, or two? Have we one Saint, or a pair? Have we one link in our chain, or have we two links? If we should pray to Saint Cletas, when in fact there was no such person ever on this earth, are the prayers automatically referred to Saint Anacletas?

Isn't it passing strange that a mystery such as that hanging over Cletas, or over Anacletas, or over Anacletas and Cletas should arise, *in that age?*

The trouble itself suggests a fabricated list of Popes.

It was an age when book-makers and libraries abounded. Had not religious fanatacism, Mohammedan and Christion, set the torch to so many priceless collections of manuscripts, we would probably know everything worth knowing about antiquity. But in spite of the bigots' fires, we know the names of all the remotest Pharaohs, of the monarchs of Nineveh and Babylon, of the mighty Assyrians, of the unbroken line of Greek and Roman conquerors, of the semi-savage kings of ancient Britain, of the very marauders who led the Huns, the Goths, the Vandals and the Franks. Yet, these Christs on earth cannot be traced. These Universal Lords leave no footprints in the sands of time! These divinely appointed Gate-keepers of Heaven and Hell, those putters up and pullers down of thrones and dynasties find no place in Roman history, none in Roman poetry, none in Roman law, none in Roman art!

What a miraculous omission! Can common sense explain it upon any other ground than the Biblical one—*that the Popes did not exist?*

While this Pope Cletas, or this Pope Anacletas, or these two Popes are passing, the Emperors Vespasion, and Titus pass, and Domitian succeeds to the purple.

It was during the reign of the despicable Domitian that the attempt was made, as we are told in the pontifical books, to boil the Apostle John in a pot of boiling oil. The wicked attempt failed: the oil boiled, but John didn't. Apparently, the wicked Emperor never once thought of having John's head chopped off—a method which was much in vogue, and which had never been known to fail.

Let me quote from page 20 of the *Cormerin's Lives of the Popes*:

"Saint Luke, the author of an evangelical book and the Acts of the Apostles, lived at this epoch, and, his writings teach us, was married. But the bishops of Rome have falsified the text of Scripture, in order to destroy an authority so imposing in favor of the marriage of priests."

Some Additional Facts and Thoughts Concerning Foreign Missions

No. 4

DO the Foreign Missionaries enjoy a far better time than our people have been led to believe? Do they dwell in fine houses, live off the fat of the land, regularly draw big salaries, enjoy annual vacations in lovely mountain resorts, *and make their own reports on their own work*, with nobody to "check up" and verify those reports?

"*Yes!*" is the answer to every one of those questions. So well is this now understood among the young people who are near to the workings of the system, that there is a greater rush for employment in the foreign field than in any branch of the church service. At this moment, when empty pulpits and dwindling congregations are the alarming characteristics of Christianity in the United States, the Boards could easily send *ten* missionaries to every *one* they are able to pay.

And why not? What other field of endeavor affords so certain a competence?

There is no pace that kills, in the labor of a foreign missionary. There is no remorseless grind. Once the appointment is made, competition ceases. Once the harbor is reached, there are no storms of the sea. Please the Boards by docility and good reports, and all the rest is easy. Unless the missionaries meddle with politics, or grossly insult the religious feelings of the natives, there is no more danger in the work of a Christian evangelist than in that of one of our consuls to a foreign port.

If the missionaries of Buddha, or Mahomet, should come to this country and claim a tithe of the privileges that are constantly demanded and taken by the Romanists and the Protestants in China, Korea, India, etc., they would be mobbed and exterminated in less than a month.

So far from being persecuted, the Christian missionary is a privileged character wherever he goes; and he has become a source of almost as much embarrassment to Christian governments, as he is to the potentates of "heathendom."

Having a good time? Who has any better time on this earth than a foreign missionary?

Who else gets his globe-trotting charged up to our churches? Who else gets so many ocean voyages at our expense? Who besides him is paid in spot cash for obeying the Biblical injunction to "multiply and replenish?" Who else acts as sole auditor of his own reports, sole inspector of his own work, sole judge of the yield of his vineyard?

Let us take a peep into the lives of the missionaries, and see with our own eyes what they are doing, how they are doing it.

In the cut marked No. 1., we have the picture of a houseboat. Please scrutinize it, and let your wistful eyes rest upon the comfortable figures seated on deck. Cheerful looking group, isn't it? If there is any hardship written upon that crowd, the ink is invisible. Those people present every appearance of being glad that they are alive. They have no fault to find with fate. Their lines are cast in pleasant places. Their house-boat is working to perfection. The weather is fine. The larder is full. There is no hurry about anything. They are not watching the clock, nor the boss, nor the time-keeper. They

are not worried about their jobs, or their salaries. They are winning souls in heathendom, and conquering the world for Christ, and heaping up much treasure in heaven; but they are also having a bully time down here below, and they are so innocently glad of it that they pose to have themselves photographed, in order that the dear ones at home may know that all is well with these self-sacrificing laborers in the distant vineyards of the Lord.

How many of the Christians who so generously give their hard-earned money to Foreign Missions are aware of the fact that the missionaries are supplied with these expensive, luxurious floating-homes?

The houses which are shown in the accompanying cuts, are those of the foreign missionaries—pictures made from photographs taken by themselves and sent to the missionary magazines of this country. I ask you, where will you find the preachers in this country living in such elegant homes? Certainly not outside the cities. The naked truth is, that the foreign missionary lives in a far better house, on a far better salary, and does far less work, than the home preacher, who makes the missionary collection, or the people out of whom he collects.

Let us read some snatches from missionary letters:

Miss Mary Thompson—bless her dear heart! writes to the *Central Presbyterian Weekly*, from Hsuchoufu, China.

ONE OF THE MISSIONARY "HOUSE BOATS"

Miss Mary warbles—

"My dear earnest workers:

After a delightful summer at Kuling, our Chinese Montreat, you know, I came down the mountain, and spent the time before Charlotte's arrival, visiting in our Mid-China Mission. I met so many delightful people, some whom I had seen before at home, others whom I have known by reputation for years. **I visited Soochow, Hangchow, Tungshiang, and Kashing, and enjoyed every minute of my visits.** Soochow and Hangchow are the largest, most interesting cities I've yet seen in China. There is a saying of the Chinese, "Heaven above, and Hangchow

and Soochow below," and I don't wonder they are so proud of them, for they are marvelous cities. In Soochow, I visited the government school where hundreds of students are being educated in both the modern and ancient learning, and found it very interesting to witness these signs of China's intellectual awakening; but on the same afternoon, I saw a sight outside one of the ancient temples, which made me realize that **China, for the most part, is still far from that spiritual awakening, that is so necessary to her true greatness.** A paper house, almost as large as a real house, and furnished throughout, even to the smallest detail, with paper furniture, had been made to be burned in honor of some wealthy man who had died. A paper boat, rickshaw and chair had also been provided for his use in the other world, as well as a large quantity of paper money, scattered over the dirt floor of the house. It seems almost unthinkable that the Chinese actually believe in such child's play.

I also went shopping on the "big street" of Hangchow and visited a fan shop and a medicine shop, where whole deer are cut up, out of which pills are made that are supposed to effect all sorts of miraculous cures.

After a morning of sight-seeing, all of the missionaries of our Church in Hangchow gathered at a beautiful bamboo grove where we had a regular old Presbyterian picnic lunch, then took chairs for the river, several miles away, to see Hangchow's great natural curiosity, the "Bore." It was a wonderful sight to see the great wall of water, rushing up the river with a roar that could be heard a long way off. After delightful visits to Kashing and Tungshiang, I left for Shanghai just in time to meet the "Minnesota," which arrived October 14.

We really enjoyed the trip, but a week of the "simple life" was quite sufficient and we were glad to leave the house-boat a few miles from Hsuchoufu, and come the rest of the way in chairs.

So it seems that Miss Mary, and the soul-savers who are with her, have a house-boat of their own in which to take their pleasure during their long vacation, *after* they grow weary of their delightful summer home at Mountain Retreat!

Miss Elizabeth Fleming, another missionary, wrote to a friend of hers in Augusta, Ga.—Miss Fleming being in China, at Mohkan San—a letter descriptive of missionary conditions. I give our readers a few passages from this very illuminating epistle.

"I am in my summer home." (Good!)

"We left Sibley Compound at 11:20," (sun time, doubtless.) "had a nice comfortable meal, cook making coffee, a little maid to wait on the table, and a boy to freeze the cream. Now isn't that comfortable travelling for a heathen country?"

To which I answer—It shore *is*, Miss

LADIES' RESIDENCE

One of the elegant homes in which the "poor" missionary is "forced" to reside in Japan

Elizabeth! There were *three servants*, to minister unto the physical needs of Miss Fleming and her lady companion, both missionaries arduously engaged in winning China for Christ.

Continuing, Miss Fleming says—

"Our summers are very pleasant. This mountain is a home for tired missionaries, old, middle-aged and young. There are so many pretty girls and dear babies. Here comes Mrs. Lee with her two little girls. Mrs. Valkenburgh (who is supported by the Greene Street church) is with me this summer, has a dear little boy, just a year old—Horace—learning to walk, a great pet with the entire family.

* * * * *

"My companian, Miss Moffett, is in Kuling this summer. Kuling is not rustic, as Mohkan San; no bamboos, but bare rocks, but those who live there pronounce it much cooler. It should be as its altitude is much higher; but those of us who have our bungalos on Mohkan San are quite satisfied.

"Mission Meeting convenes August 6, at 9:30 a. m. I do not enjoy them very much, too much discussion to suit me; but they are a necessity for the good of the cause. We have our reports to read of the year's work, what we hope has been accomplished for our Master."

If such letters, written by missionaries themselves, do not convince you that they have a good time, no amount of testimony would suffice.

A very significant admission is made by Rev. J. T. Myers, whose evidence is relied on by the *Baltimore Southern Methodist* to support the opposite view. Mr. Myers says that *if* the missionaries were willing "to adopt the native manner of living," their expenses would be less. But they are not willing to do this; and, inasmuch as Japan imitates our Tariff and the missionary wants to live on American products, the custom-house duties imposed in Japan upon those products must be added to the American prices—also, of course, ocean freights and the profits of a number of middle-men.

RESIDENCE OF MISSIONARIES AT KWAUSEI

In this admission, we gain at least two important facts: 1st, the foreign missionary adopts a higher standard of living than the natives to whom he is sent; and, 2nd, the Tariff adds to the cost of living. As the table of market prices furnished by Mr. Myers may be of interest to our readers, it is here given:

Duties on foodstuffs and clothing range from 20 to 40 per cent. Add cost of

freight from America, packing and insurance, and you will see it is not possible to get them as cheaply as at home. Here is a list of comparative prices from actual experience:

Same time—Same grade.

In Japan.

Kerosene	15c. gal.
Flour	$7.50-$8.50 bbl.
Granulated Sugar	10½c. lb.
Butter, in Tins	50c. lb.
Lard	17½-20c. lb.
Ham and Bacon	32½c. lb.
Baking Powder	62½c. lb.
Laundry Soap	7c. cake.
Pond's Extract	62½c.
Penknife	$1.50.
Daily Paper, Balto. "Sun,"	$6.90 yr.
Ladies' Home Journal	$2.50 yr.
Saturday Evening Post	$3.25 yr.
Good Suit Clothes	$35.00
Common Suit Clothes	$20.00.
Pair Shoes	$4.00-$4.50.
Etc., etc.	

In Baltimore.

Kerosene	10c. gal.
Flour	$5.50-$7.50 bbl.
Granulated Sugar	5½c. lb.
Butter, in Tins	30c lb.
Lard	11-14c. lb.
Ham and Bacon	22c. lb.
Baking Powder	45c. lb.
Laundry Soap	4½c. cake.
Pond's Extract	50c.
Penknife	$1.00.
Daily Paper, Balto. "Sun,"	$3.00 yr.
Ladies' Home Journal	$1.50 yr.
Saturday Evening Post	$1.50 yr.
Good Suit Clothes	$25.00-$30.00
Common Suit Clothes	$10.00-$15.00.
Pair Shoes	$3.50-$4.00.
Etc. etc.	

Irish potatoes, beef where available, chicken and eggs, a little cheaper in Japan; so rice and fish are cheaper.

When a missionary to Japan, or China, insists upon American goods, which must be packed, insured, freighted across the world, paid through the custom-house, and handled by several different dealers who each must have his dear little profit—the cost of living in Japan may soar to almost any height.

So far as I have been able to learn, the pioneer missionaries were men who *were* willing "to adopt the native standard of living" of the people among whom they labored. So far as I know, none of them had to be followed by an elaborate commissariat of costly food and raiment from the home land—thousands of miles away.

Since this article was begun, there came to me from China a package containing a number of circular letters which one of the foreign missionaries has been addressing to the churches of this country. He is the Baptist, Dr. T. F. McCrea; and his appeal has been directed to the Southern Baptists. Those letters are brim full of eye-opening statements and of passionate appeals.

Statements, to what effect? To the effect that *the present system is a dismal, demoralizing failure!*

Passionate appeals, for what?

For a change, *for a return to the Pauline methods!*

In every essential particular Brother T. F. McRea most emphatically vindicates every criticism which I have levelled at the crazy methods which William Cary, the Englishman, introduced into foreign missions.

The first of these letters is dated from Chefoo, China, Nov. 1, 1912. It is in the form of "An Open Letter to Southern Baptists," and is addressed "Dear Brethren." If many of the Dear Brethren received this epistle, they have kept the matter very quiet. I wonder if *The Christian Index*, of Atlanta, Ga., was favored with a copy. Being a constant reader of that valuable paper, my question is not an impertinence. If the *Index* got such good reading-matter as Bro. McCrea's letter, and purposely withheld it from us common clodhopper Baptists, we have a right to feel mistreated.

My copy of the McCrea circulars came to Thomson direct from Chefoo, by way of Siberia, (of the Russian empire), and by the time it arrived it looked wayworn. Apparently it could not have travelled much farther without coming to pieces—in

which case I never would have known what a powerful assault on prevailing methods in foreign missions had been made *by a Baptist missionary of the highest standing!*

And, right here, let me ask these questions—

Why was that letter suppressed? Why did it not get into our Baptist papers? Why was it not brought up in the Southern Baptist Convention? Is it fair to the rank and file of the Baptist denomination TO KEEP THEM FROM KNOWING THE TRUTH about this William Cary-method of doing mission work?

Now, let us turn to Bro. McCrea's letter, and see what a fearful indictment he brings against the bounty system—the un-Scriptural system which is of such recent origin and which has already drained our churches of hundreds of millions of dollars that were sorely needed here at home.

Brother McCrea's letter begins—

Chefoo, China, November 1, 1912.

Dear Brethren:—

I am greatly burdened about the future of our foreign mission work and I have a message on my heart I feel I must give to Southern Baptists. To that end I am sending this letter to every Southern Baptist paper whose name and address I know, to the members of the Foreign Mission Board, to the Baptist Ministers' Association in many cities, and to many individuals.

A crisis has arrived in our work that demands prayerful consideration and earnest thinking. Southern Baptists must not be swept off their feet by a thoughtless enthusiasm.

Please consider with me the situation in China where your Foreign Board has four Missions and is doing about half its work.

Brethren, I came to China eight years ago as ardent an educationalist as any of the brethren who are now forwarding the Judson Memorial Fund. I came with the impression that direct evangelism had failed to reach any but the "coolies and clodhoppers" of China and that we could hope to win the upper classes only by using education as a bait. I had little patience then with the member of the Central China Mission who opposed putting tens of thousands of mission money into the Shanghai Baptist College.

But after eight years of close study of this question in many of the educational centers of China there has come a profound change in my views. I feel it to be my duty to put my conclusions before you at this time when you, too, like many other Christian bodies, have determined to put the chief emphasis upon educational

MISSIONARY RESIDENCES, SHANGHAI, CHINA. BAPTIST COLLEGE AND THEOLOGICAL SEMINARY

work. Remembering that many of my brethren are as sincere and earnest in their advocacy of educational missions as I myself was a few years ago, "with malice toward none and with charity for all," I give to you the results of the eight years of earnest, prayerful study that has led me to believe most earnestly that we are making a serious mistake in our mission methods.

Here are some of the conclusions to which my study has lead:

1. The large emphasis that has been placed upon educational work has caused and is more and more causing the neglect of evangelistic work. Protestant Missions claim about one million Christians out of China's four hundred millions. We are concentrating our efforts upon the million to the large neglect of the four hundred million. Fully two-thirds of the Southern Baptist money that is sent to China is being used in educational work.

2. Our Colleges and Universities have not been the successful evangelizing agencies it was claimed they would be. The number of college graduates who are active, working Christians today, is not sufficient to justify this claim. I place little importance upon the fact that many students are baptized while in school, because most of them are of little value to Christianity after leaving school, and many are a positive disgrace. What else could be expected? We have put a premium upon deceit. With China's present eagerness for western learning the wily Oriental does not hesitate to forswear himself for the advantage of getting a fine education at the expense of the foreigner, especially when even books and board are furnished, as is the case in many mission schools.

When I was in Peking two years ago I visited Peking University, probably the largest and best equipped Christian college in China. A member of that Mission, the Northern Methodist, not knowing my view on this question, told me that Peking University had been a great civilizing agency and had sent many finely trained young men into the business and official life of China, but that it was almost a failure so far as building up the Kingdom of Christ was concerned. Yet that school has cost American Christians hundreds of thousands of dollars. And I have heard this complaint from many missionaries in all the part of China I have visited and I have been in many of the principal educational centers of this country.

It may be said in general of our educational work, that it has done a most useful and uplifting work in westernizing China and in bringing about the recent great political changes. From a religious standpoint this may signify much; it may also signify nothing. Japan was westernized half a century ago, but is far from being Christianized.

But our mission to China is religious and the higher schools have failed at this point. My study of the question has forced me to the conviction that the Kingdom of Christ is not much nearer as a result of the great sums of money that have been expended in this work. And to the extent that the evangelistic work has been weakened to furnish the men and money for this work, it has been a positive hindrance.

3. Our Colleges have failed to give us the trained native ministry we had a right to expect from so great an investment. Their graduates are lured into secular callings by the much larger emoluments offered there. A missionary in our Central China Mission wrote me a few days ago that there is not a single native preacher in that Mission who is a product of our Mission schools, yet those schools have cost Southern Baptists many thousands of dollars a year to maintain. Practically all the preachers connected with our work in China have only the old Chinese Confucian education and Bible training that has been given in our Seminaries.

On the contrary, the tendency of our higher educational work has been to educate the students away from the churches. Just as the kind of education that was given to the freed negroes after the war by enthusiastic, but misguided Northerners took the negro away from farm and shop and made him "too smart to work," so our western learning is weaning the children of our Christians away from the churches and they are unwilling to live as simply as their fathers and to accept the salaries that our churches and missions are able to pay.

4. Our present methods tend to the pauperization of the church. The foreigner furnishes everything and pays for everything that is being used to extend the Kingdom in China. As a natural corollary he controls everything. All incentive to self support is taken away by the constant inflow of foreign money and the Chinese Christian is overwhelmed as he sees the expensive school buildings, churches, and other equipment put up by foreigners. He knows he can have no control in the management of these great institutions and he either hides away his "cash" in shame or, worse still, is led to look to the foreigner for the financing of all religious enterprises. When will the Chinese church get on its feet while it is controlled and coddled in this fashion?

Think how disastrous it would have been to your Christian and denominational life, Southern Baptists, if a hundred or more years ago, when you were weak and poor, some wealthy body of foreigners had stepped in and offered to build your churches and erect your schools and

educate your children, even to the point of feeding them, and had insisted on controlling your church life because they furnished the money? It would have meant a pauperized, a paralyzed, a weak and stunted growth of your Christian life. Far better it was for you that your present great church and educational equipment came from your own labors and struggles, by the sweat of your own brows and brains. I plead in behalf of the Chinese the same opportunity to work and struggle for the development of their institutional life. They had better not have it than for us to give it to them with no effort on thei rpart.

The result of our present methods is that the Chinese church is stunted and weakened because foreigners have done too much for it. In Christ's name let us give the Chinese church a chance to grow and develop its own life and let us take our money to give the Gospel to the four hundred million still unsaved people in China whom the Chinese church is still too weak to reach.

* * * * *

In conclusion, I want to say that I would like to see every child in China, Christian and heathen, have a good education and, if possible, under Christian influence. But we foreigners cannot do that for China. We can only give her the Gospel and let her work out her own great social problems. It is not that I would see China less educated but more Christian. If we educate them without Christianizing them we only increase their power for evil. Above all things else, for Christ's glory, for their own salvation and for the safety of the world we must Christianize them.

May the Holy Spirit guide us unmistakably into the Light of God's Will, whatever it be. I have given you the truth as God gives it to me to see the truth. I cannot do otherwise in loyalty to Him who loved me and gave Himself for me.

Yours fraternally,
T. F. McCREA.

In another letter, dated April 1, 1913, Bro. McCrea calls attention to the book of Rev. Roland Allen, a former missionary to China. The title of the work is, "Missionary Methods, St. Paul's or Ours."

This recently published book ought to revolutionize the entire mission system as it now exists, and cause a speedy re-adoption of those Pauline methods which were in operation until about 100 years ago.

There are two admissions made by Mr. McCrea that "give away" the whole stupendous sham:

(1.) The lamentable proportion of "rice Christians," those natives who are "converts" so long as the rations, the money and the medicines hold out,

(2.) The disappearnce of whole churches "into the unknown when the foreigner and his money are taken away."

The second Open Letter of Mr. McCrea, dealing as it does with the book of Rev. Roland Allen and the comment of The Church Missionary Review thereon, is so exceedingly opportune and forecful that we present it entire in the Appendix to this chapter.

Every Christian who is interested in Foreign Missions, and who is willing to learn *the truth*, should carefully read this letter.

(Appendix.)

AN OPEN LETTER TO SOUTHERN BAPTISTS.

Chefoo, China, April 1st, 1913.

Bear Brother:—

Since writing my "Open Letter to Southern Baptists," I have had my attention called to a book which deals with the question of the methods that are being used in the modern missionary movement in the Orient. The book is called "Missionary Methods, St. Paul's or Ours?" and was written by Rev. Roland Allen, formerly a missionary in China of The Society for the Propagation of the Gospel. The publisher is Robert Scott, 61 Paternoster Row, London, England. This book deals at length with questions which I raised in my "Oepn Letter," and I consider it a book of such importance that I am writing to those who received my first letter to urge you to procure a copy and read it.

There is a lengthy review of the book in The Church Missionary Review for July and August, 1912, by Mr. Eugene Stock, himself a mission expert of high standing and formerly a Secretary of the Church Missionary Society. As most of those who will receive this letter do not see that magazine I am going to quote at length from this review. Mr. Stock writes:

"Let me say at once that this is a really remarkable book. It deserves to be read, marked, learned, and inwardly digested by all who are engaged in the work of foreign missions, whether they be mis-

sionaries in the field or administrators at the Home Base. It does not at all follow that they will agree with the contentions of the book. Quite possibly some of them may differ from it profoundly. But of this we are persuaded, that no one can read it without being moved to review the methods of Missions in which he is interested, and to consider in what respects they may need amendment.

"Mr. Allen begins with these words: 'In little more than ten years St. Paul established the Church in four provinces of the Empire. Galatia, Macedonia, Achaia, and Asia. Before 47 A. D., there were no Churches in these provinces: in 57 A. D. St. Paul could speak as if his work there was done, and could plan extensive tours into the Far West, without anxiety lest the Churches which he had founded might perish in his absence for want of his guidance and support,' He naturally observes that 'this is truly an astonishing fact;' 'that Churches should be founded so rapidly, so securely, seems to us today, accustomed to the difficulties, the uncertainties, the failures, the disastrous relapses of our own missionary work, almost incredible.' He perceives that it will be urged that St. Paul was 'an exceptional man living in exceptional times, preaching under exceptional circumstances;' but however true this may be, he justly replies that 'these peculiar advantages cannot be so great as to rob his example of all value for us.' 'In no other work do we set the great masters wholly on one side and teach the students of today that they may not copy them.'

"Having thus introduced his subjects, Mr. Allen proceeds to review St. Paul's work in those ten years in detail, in four long chapters or parts, which are the kernel of the book. They are in every way most masterly studies of the actual facts recorded in the Acts and the Epistles, and are profoundly interesting quite apart from their bearing on modern missionary methods. They are concerned with the following subjects. (1) The 'Antecedent Conditions' of St. Paul's work; (2) His 'Presentation of the Gospel'; (3) His 'Training of Converts'; (4) His 'Methods of Dealing with Organized Churches.'

"1. The first question is: 'Was there any antecedent advantage in the position or character of the cities in which St. Paul founded his Churches?' This question is considered under three heads:

'How far was St. Paul's success due to the position or character of the places in which he preached?'

2. 'Was his success due to the existence of a special class of people to which he made a special appeal?'

3. 'Was the moral, social, or religious condition of the Provinces so unlike anything known in modern times as to render comparison between St. Paul's work and ours futile?'

In answering these questions Mr. Allen concludes that there were not in the antecedent conditions of St. Paul's enterprise any reasons why his work should have been so much more successful than ours.

II. The second question is: "Was there any peculiar virtue in the way in which the Apostle presented his Gospel?" Here also there are three sub-questions:

1. "How far was St. Paul's success due to the possession of miraculous powers?" At first sight, of course, it is his miraculous powers that constitute the great difference between him and us. And Mr. Allen does not minimize their importance. Neither must we exaggerate it; for there is no mention of miracles at Pisidian Antioch, Derbe, Thessalonica, Berea, or Athens. Mr. Allen says, "If we no longer possess his power, we should still possess the Spirit which inspired him. We have powers enough whereby to let the Spirit shine forth."

2. "How far was it due to his financial arrangements?" Three rules, he says, seem to have guided St. Paul's practice: (1) "He did not seek financial help." (2) "He did not take financial support to his converts." (3) "He observed the principal that every Church should administer its own funds."

3. "How far was it due to his method of preaching?" Mr. Allen builds up an admirable account of the preaching from I. Thessalonians, and then summarizes it: "The nature of God, one, living, personal, loving; the facts of the life of Jesus Christ, the Son of God, the Death, the Resurrection; their meaning, and their power to supply the spiritual needs of men; the folly of idolatry, the way of salvation—Repentance and Faith; the doctrine of the Kingdom; the nearness of judgment: all are there, not one is omitted, and they form one connected whole of extraordinary power." Then he shows, in moving words, how much a Gospel "appealed to men, fired their imaginations, filled them with hope, and strengthened them with power to face persecutions." With all this Mr. Allen contrasts the teaching of Mr. Bernard Luca's "Empire of Christ." The "easy doctrine of evangelization," which has become popular is made easy for us by the fact that we have lost in these days two of the most prominent elements of St. Paul's Gospel, the doctrine of judgment at hand, and the doctrine of the wrath of God. "One day, I think," says Mr. Allen, "We shall return to these stern doctrines, realizing in them more profound than we now know; and then we shall preach them with conviction, and being convinced ourselves, we shall convince others." But I should like to extract page after page in this chapter. It is all admirable.

III. The third question is: "Was there any particular virtue in the teaching he gave to his converts, or in his method of training his converts for baptism, or for ordination?"

This chapter is full of striking observations. We may not agree with them all, but all call for consideration. Mr. Allen's great point is that St. Paul's Gospel was not "purely individualistic." He did not go about merely to convert individuals: he went to establish Churches. The Church was not an invisible body formed of unknown believers. Men were admitted by their baptism into very visible society, liable to be attacked by very visible foes. There is not a single instance of St. Paul addressing any unbaptized person as a Christian, nor of his addressing any baptized people except as Christians.

This leads to a series of important remarks. Mr. Allen affirms that in studying St. Paul's dealing with his converts, "we come to the heart of the matter, and may hope to find one secret of his amazing success." "It is the training of the first converts which sets the type for the future. If the first converts are taught to depend upon the missionary, if all work, evangelistic, educational, social, is concentrated in his hands, the infant community learns to rest passively upon him. A tradition rapidly grows up that nothing can be done without the authority and guidance of the missionary; the people wait for him to move; and the longer they do so, the more incapable they become of any independent action." Here Mr. Allen criticizes our modern methods rather severely, "St. Paul succeeds," says he, "exactly where we fail."

First of all, St. Paul founded "not Missions, but Churches. He set up no organization intermediate between his preaching and the establishment of a fully organized individual Church. Within a few months of his first preaching he writes to his converts as to a fully equipped and well established Church." But how could this be? 'If any one were to propose today to ordain men within six months of their conversion from idolatry, he would be deemed rash to the verge of madness. Yet no one denies that St. Paul did it. The sense of stupefaction and amazement that comes over us when we think of it is the measure of the distance which we have travelled from the Apostolic method.'

"Then he embarks upon a threefold inquiry:

"1. What St. Paul taught his converts. He gave them (a) the doctrine of the Father, of Christ, and of the Holy spirit, in the simplest form; (b) a 'tradition,' which is seen in I. Corinthians to include teaching on the Lord's Supper and on the Resurrection, and therefore no doubt some account of our Lord's life; (c) the Jewish Old Testament; (d) the two Sacraments (or Ordinances.) 'In doing this (making the Churches independent), he ran great risks. How great those risks were is illustrated by the Judaistic controversy in Galatia and by the moral and eucharistic scandals at Corinth.' 'But he had such faith in Christ and in the Holy Spirit indwelling in the Church that he did not shrink from risks.' He left no 'chatechist' to preach sermons to them, but 'ordained elders' from their own body; and thus 'he forced the Church to realize that it could not depend upon him, but must depend upon its own resources.' Moreover his converts became missionaries. And here comes one of Mr. Allen's most striking remarks. Why are there in St. Paul's epistles 'no exhortations to missionary zeal, no insistence upon the command of Christ to preach the Gospel?' This is the fact and I confess that it has often puzzled me. He says, 'The Christians apparently needed no exhortation on the subject. This surprises us; we are not always accustomed to find our converts so zealous. Yet it is not really surprising. Christians receive the Spirit of Jesus, and the Spirit of Jesus is the missionary spirit, the Spirit of Him who came into the world to bring back lost souls to the Father. Naturally, when they receive that Spirit they begin to seek to bring back others.' Why, then, do we not find the same zeal in our mission-field? Because, says Mr. Allen, 'we quench that Spirit.' Our converts throw the responsibility upon the licensed evangelist and the "mission." They do not feel any responsibility to evangelize the world.' I do not discuss now how far this is true; but assuredly it is partly true.

2. How St. Paul trained candidates for baptism. Obviously he baptized men with very little previous instruction, and apparently their households, as in the gaoler's case, without any. How quickly, however, an intelligent man may really understand the Gospel, Mr. Allen illustrates from an anecdote of Archdeacon A. E. Moule's. But he lays great stress on the sacramental influence of baptism, and thinks that clear evidence of genuine repentance and faith should qualify a man to be baptized, and that fuller instruction should come afterwards, and he urges that St. Paul's method must have been to let the Church decide who were genuine converts, as its members could judge better than any outsider. No doubt mistakes might be made; but it was better on the whole to throw responsibility o nthe Cuhrch.

3. How St. Paul trained men for ordination. 'He did not appoint simply on his own initiative, acting on his own private judgment.' Here, again, he relied on the 'good report' which he so often refers to. And 'he did not establish a provincial school to which all candidates for ordination must go, and from which they might be sent to minister to congregations in

any part of the province, at the bidding of a central committee or at his own. **The elders were really of the Church to which they ministered.** They were at home. They were known to the members of their flock. If they received any pecuniary support, they received it from men who supported them because they felt the need of their undivided and uninterrupted care.' The elders, too, were not young. St. Paul might ordain a young man to take with him on his travels, like Timothy; but the local elders were just the men of local reputation for moral character. 'They cannot have had any profound knowledge of Christian doctrine. It is impossible that he can have required of them any knowledge of Hebrew, or of any foreign language. It seems unlikely that he could have required any great acquaintance with the life and teachings of Jesus Christ. It is not probable that he expected any profound knowledge of Greek philosophy.

"In concluding this section on St. Paul's teaching of his converts and arrangements for them, Mr. Allen says, 'Four things, then, we see St. Paul deemed necessary for the establishment of his Churches, and only four. A tradition or an elementary creed, the Sacraments of Baptism and Communion, Orders, and the Scriptures. He delivered these to them. He exercised them as a body in the understanding and practice of them, and he left them to work them out for themselves as a body whilst he himself retired into the background, ready at any moment to encourage or direct them by messengers, by letter, or by personal visits. But he neither desired nor attempted to stay with them, nor to establish his ministers among them to do what he was determined that they must learn to do for themselves.'

"IV. The fourth question is, 'Was there any peculiar virtue in his method of dealing with his organized Churches?—including the means by which (1) Discipline was exercised, and (2) Unity maintained?'

1. 'How far was St. Paul's success due to his manner of exercising Authority and Discipline?' (In this section Mr. Allen shows that Paul put the responsibility for discipline, even in the case of the flagrant sins at Corinth, upon the local Churches. Here we Baptists, with our congregational polity, more nearly approach the New Testament method and many of his criticisms at this point which apply to those working under the episcopal polity do not apply to our work. Nominally, at least, our organized churches, at the main mission stations, where the foreigner is constantly present to see that the natives do not go too far astray, have the responsibility of receiving members for baptism and maintaining discipline. But at our outstations, where the majority of our Christians live, the responsibility for these things still rests too largely in the hands of the foreigner. T. F. McC.)

2. 'How did St. Paul succeed in maintaining unity?' There was great danger of unity being broken. Here Mr. Allen draws a vivid picture of a Greek Christian visiting Jerusalem, and another of a Judean Christian visiting Corinth. How little would either find to which he was accustomed, or with which he was in sympathy! 'The only point of real contact was a common devotion to the person of Jesus, a common recognition of the same Apostles, and a common observance of the same rites of baptism and the Lord's Supper.' What, then, did St. Paul do in order to maintain unity in such difficult circumstances? There were two ways. 'The Jerusalem Church might be regarded as the original Church; the converts in the Four Provinces might be regarded as joining that Church.' That, says Mr. Allen, is the Roman system. Or, 'new Churches established in the provinces might be regarded equally with the first as parts of a still incomplete whole which must grow up by degrees into its completeness.' This was St. Paul's way. He refused, (1) to transplant the law and customs of the Church in Judea; (b) to set up any central administrative authority; (c) to establish a priori tests of orthodoxy; (d) to allow the universal application of precedents. He taught his converts in various ways to realize the fact of unity.

"With this example Mr. Allen, as usual, contrasts our system. We treat unity mainly as a question of organization. Bishops, priests, deacons, prayer-book, church services, hymns, are transplanted from England. We import into our Missions even our own internal divisions of High and Low. 'The unity we maintain is practically uniformity of custom.' In a sense it is successful. 'Schism and heresy are almost unknown in our Missions.' 'But at what a price have we succeeded.' If there has been no heresy, there has been no prophetic zeal. If there has been no schism, there has been no self-realization. If tehre has been no heresiarch, there has been no Church Father. If there has been no schismatics, there have been no Apostles. If there has been no heresy, there has been no native theology. If there has been no schism there has been no vigorous outburst of life.' (With a change of terms, nearly every criticism which Mr. Allen makes in this section is true of our Baptist work. Nominally congregational in method, in actual practice, under the missio nmethods we now use, the relations between the foreign missionary and the churches under his care are episcopal in principle and practice. He who controls the purse, in the present condition of the antive churches, controls everything. Not that I charge my fellow

workers with a desire to control the native Christian, but with a doubt of the ability and integrity of the native Christians to manage the expensive and complex machinery which we have brought with us. The mission work of all denominations has produced the same dependent, undependable type of native Christian. We are al ke the victims of unwise and unscriptural mission methods. T. F. McC.)

"And now come the 'Conclusions.' Mr. Allen begins with a warm acknowledgement of what modern Missions have actually effected. He is no hostile or grudging critic. 'We see that we have made most amazing progress, and that our labors have been more than abundantly blessed.' 'Nevertheless'—now comes the other side—'there are everywhere three very disquieting symptoms.' (1) 'Everywhere Christianity is still an exotic.' (2) 'Everywhere our Missions are dependent.' (3) 'Everywhere we see the same types.' But he thinks we are beginning to realize that for our Missions to be 'exotic, dependent, uniform,' means not success, but at least partial failure. He then suggests two causes for this failure. (1) 'We have allowed racial and religious pride to direct our attitude towards those whom we have been wont to call "poor heathen." We have really desired to help them. 'We have taught them, baptized them, shepherded them; managed their funds, ordered their services, built their churches, provided their teachers; nursed them, fed them, doctored them; trained them—even ordained some of them.' 'We have done everything for them except to acknowledge any equality.' (2) 'Want of faith has made us fear and distrust native independence.' Of these two features of our work Mr. Allen gives several illustrations. He then deals with our excuses, such as, 'It is inevitable,' or 'we are not now living in the first age, and must not rob them of the experiences of twenty centuries,' or, 'Methods must change with the age.' He replies to these by going back to St. Paul's principles, viz: (1) 'He was a preacher of a Gospel, not a law.' (2) 'He retired from his converts, to give place for Christ.' 'To do this required great faith,' and 'St. Paul believed in the Holy Ghost.

"Then he proceeds to the application, and he suggests five rules of practice. (1) 'All teaching, to be permanent, must be intelligible.' (2) 'All organization must be such as can be understood and maintained.' (3) 'All financial arrangements should be such that the people can and will manage their own business.' (4) 'A sense of mutual responsibility of all the Christians for another should be carefully inculcated.' (5) 'Authority to exercise spiritual gifts should be given freely and at once.' He acknowledges the very real difficulty now acting on these principles after so long a neglect of them. But he urges that what we cannot do, the Holy Ghost can do. And he goes on to illustrate what might be done as regards (a) Finance, (b) Baptism, (c) Appointment of Ministers, (d) Discipline, in associating the people with the missionary; and then strongly urges that they be trained for his early retirement without the expectation of a successor.

Finally, in an epilogue, he gives two examples, taken from actual missionary life, the one of the usual existing system, the other of the system he has advocated.

I have thus endeavored to give an outline of Mr. Allen's book. I have done so as far as possible in his own words, carefully selecting such sentences as seemed to contain the gist of his argument. Of course such a method is imperfect, and I hope that this summary may lead many readers to send for the book itself.

I have quoted thus at length from this most excellent review of "a truly remarkable book" because I am anxious that every person who receives this letter shall secure the book and read it prayerfully, with a mind and heart open to know what is the Holy Spirit's will for us Southern Baptists. Mr. Allen has done that which every Baptist will approve. He has made an exhaustive study of the Scriptures in an endeavor to find what was the secret of success in the work of the great Apostle to the Gentiles. His book is a brilliant exposition of the missionary work of Paul and an earnest plea that we return as far as possible to the methods which Paul used. He looks upon the New Testament as the revelation of the will and method of the Holy Spirit for the evangelization of the world. And surely Southern Baptists of all people should take their stand with him on this platform. When one remembers that Mr. Allen is affiliated with the High Church branch of the Church of England, one cannot but marvel at the definite and fearless stand he takes upon the Scriptures as the sole source of authority for knowing the mind of the Holy Spirit upon this question. As Mr. Stock says in one place in his review: "Really one would think the writer must be a free-lance Plymouth Brother, rather than an S. P. G. missionary." Or some Southern Baptists reading it might be led to say: "Surely this man must be a Gospel Missioner!" As I read the book to my wife, who was reared as an Episcopalian, she said frequently: "I do not see how that man can help being a Baptist!"

I wish to make some observations upon the book with special reference to our own work in China. As Mr. Allen shows us, in ten years, Paul had established a chain of independent churches throughout the four Roman provinces of Galatia, Asia, Macedonia and Achaia. He had made

Christianity indigeneous, a regenerating and impelling force in the lives of his converts. In fact, all the New Testament Churches, whether Jewish, Greek or Latin, are represented to us by the N. T. writers as from the beginning, self-governing, self-supporting and self-propagating. Here is where our modern mission methods have failed. Our Mission churches, whether Indian, Chinese, Japanese, African or otherwise, are, with rare exceptions, after over one hundred years of work and the expenditure of thousands of missionary lives and hundreds of millions of missionary money, neither self-governing, nor self- supporting nor self-propagating. This is true of all the branches of the Christian Church, because we have all used the same methods. As the Bishop of Madras says, in his introduction to Mr. Allen's book: "The fact remains that where St. Paul conspicuously succeeded, we have conspicuously failed,"—that is in establishing self-governing, self-supporting and self- propagating churches. Our failure here is summed up in the one word "pauperization." I read a statement recently by the scientist who discovered the so-called "white Eskimos" in Labrador urging that no missionaries be sent to them, because, he said, "Where the missonary goes, he brings charity, and charity means the pauperization of the natives." I must confess that his indictment is true. I hope, by the way, that missionaries will be sent to these Eskimos, but I hope the missionaries will use St. Paul's methods and not ours.

Now, like Mr. Allen, I wish to give full credit to the great results that have been accomplished, in spite of our wrong methods. The Holy Spirit has acknowledged our sincerity of purpose and has blessed our efforts to the salvation of great multitudes, many of whom have already entered into rest, and large numbers of whom are still living.

The missionaries have done a wonderful literary work, writing upon all phases of the life, religious, history, governments, etc., of the people of all the non-Christian nations and, on the other hand, translating the Bible and great numbers of other books into nearly every language on earth. The missionary is doing more than all others to interpret the lives of the various nations of the world to each other. If the books that missionaries have written in English upon the non-Christian races of the world should be taken from the shelves of our libraries there would be little of value left. If it were not for the missionary and his printing presses these non-Christian races would know little of the history and civilization of foreign countries. The great world-wide awakening we are now beholding is due far more to the preaching and teaching of missionaries than to any other force. Whole libraries have been written to describe the marvelous work that has been done throughtout the world by the messengers of Jesus Christ.

But, alas, all this has been accomplished by the missionaries. Few books have been written to tell what the native Christians are doing. They have not done much worth writing about and that is where our work must be called a failure as compared to St. Paul's work. After all, our principal mission out here is the same as his was—to establish the Churches of Jesus Christ. I do not blame the native Christians so much as I blame the missionaries, for we have not given the native Christians a chance to do anything.

Instead of bringing to the mission field the simple Gospel of Jesus Christ and winning our little communities of Christians, establishing independent churches and letting them work out their own salvation under the leadership of the Holy Spirit, we have brought to the mission field the complex and enormously expensive institutional Christianity with which we are familiar in our own lands. Of course the native Christians could not undertake to support and manage this vast institutional structure! What could he do but depend upon the wealthy foreigner to make it go? And, under this arrangement, what other result could there be but pauperization?

What could we expect but the growing dependence of the native churches as the expensive equipment increases rather than diminishes? Are we to be surprised that a lamentably large proportion of our church members are "rice Christians?" In a certain church not long ago, one of the old charter members was lamenting the fact that in the early days of his Mission all the Chirstians had a job of some kind and were on the foreigner's pay roll. "But, now," he said, "there are not enough jobs to go around, and the Christians are hard put to it to make a living." Are we to be surprised when we hear of whole churches disappearing into the unknown when the foreigner and his money is taken away?

Another evil that grows out of the foreigner's strict control of the native churches is that the Chinese of the middle and higher classes who are convinced of the truth of Christianity are not willing to enter the Church because they look upon it as a foreign organization, financed and controlled by foreigners.

Another unfortunate result is the growing friction between the missionaries and the leaders of the native churches. Thank God, all independence has not been crushed out of the native Christians. In Japan, there has been a very definite and wide-spread movement among the Japanese Christians to break away from the

missionaries and the foreign churches. A few days ago a missionary who has been in Japan for thirty years and loves the Japanese people was lamenting the bitterness that the Japanese were showing in this movement, and he did not seem to see that it was largely the result of the missionaries holding too tight a rein upon the native churches.

Only last month at the Mott meetings, held at the capital of this province for the missionaries and native workers of the province, a similar spirit was shown by the Chinese brethren, and it is reported that they made rather severe criticisms of the missionaries along these lines.

We Baptists shall probably not have the trouble that the missionaries of some other denominations will have, but even with us there is too little disposition to trust the natives with the control of their own church life.

Now this failure is not a failure of Christianity. It is a failure of our pauperizing mission methods. The Christianity which is revealed in the New Testament and wihch turned the Roman world upside down has not yet been given a trial on the modern mission field. "I mean, of course, the organized Christianity that is embodied in a self-growing and self-supporting local church, that Scriptural entity that is so dear the Southern Baptist hearts." The glory of Christianity is that it develops character. But there can be no development of character where there is no responsibility. Under the inspiration of the Holy Spirit, Paul and the other Apostles put the responsibility for self-support and self-propagation upon the local church as soon as it was organized. In our modern crusade we have done just the opposite. We have taught our churches, if they are worthy to be called by that name, to look to the foreigner for government, for support and for the propagation of the Gospel. Where there is so little responsibility, of course, there can be no growth.

The Church of Christ has such an opportunity to evangelize the world as she has never had before, and probably will not have again this side of the Lord's Coming. The whole wide world is open to her preachers. The whole world is in a state of inquiry. The Chinese are wonderfully responsive to the preaching of the Gospel. I think it can be said at last that they listen eagerly. They want to know what this mighty force in the world's history and life is.

But we face this unparalleled opportunity with an inadequate force of evangelistic missionaries and with a pauperized church that shows little or no disposition to arise and enter into these open doors. The great majority of the missionaries are too busy training the native church to evangelize these unsaved masses and the native church is too busy being trained to get out and do this work which is their primary and principal responsibility.

It is for this reason that I have opposed the use of so large a proportion of the Judson emorial Fund ($800,000) for the building of higher educational institutions. In the first place we need at once many more evangelistic missionaries to come out here and preach the Gospel to the hundreds of millions who are still unevangelized and to teach the Word of God to the little congregations who have been gathered out of heathenism.

And just here, parenthetically, I wish to raise a protest against the shallow and false exegesis which tries to make the word "teaching" in our Lord's Commission the Scriptural authority for using more than half our mission funds in teaching "Western learning" to the Chinese. We must take the word in its context: "Teaching them to observe whatsoever I have commanded you." The Acts of the Apostles and the Epistles show us how the Apostles interpreted this command and their teaching was solely religious. Some even give this false interpretation to the word "teaching" when it is applied to our Lodr's work in the Gospels. But His Discourses and Parables show that the teaching of the Greatest of all Teachers was confined strictly to the things that concerned the Kingdom of God. We have sufficient authority, the authority of Christian expediency, for building up the magnificent educational system we Southern Baptists now own in the homeland. But it is the fruitage of a Christian life that stretches back through a millenium and finds its roots in England in the days of Bede, the Venerable, and Alfred the Great. God forbid that any brother should receive the impression that I am opposed to Christian education! I am a full graduate of Mississippi College and Rochester Theological Seminary, and have done post-graduate work in our Seminary at Louisville. I thank God constantly for the privileges which I enjoyed there. But it is a mistake for us foreigners to try to build up such a system for these mission churches. We are facing, not the problems of an ancient Christian civilization, but the same problems that the Apostles faced when they went forth to evangelize a heathen empire. Before an expensive and complex educational and institutional superstructure can be built up there must be an adequate evangelistic foundation. We have pauperized the natives churches by trying to supply for them from the outside, what should have grown out of their own Christian life. It is for this reason that I protest so earnestly against our missionaries turning aside from the preaching of the Gospel and the teaching of the Bible, ("teaching them to observe whatsoever I have com-

manded you") to give so much of their time to teaching secular branches. Of course I want the Chinese to have these things as much as any of you. But we must put first things first. First of all we must deliver to them that "faith that was delivered to all the saints."

And this leads me, in the second place, to say a word about the training of a native ministry. Brethren who have written me in reply to my "Open Letter" say it is the purpose of the Judson Fund to supply the native churches with "a trained minister and a strong laity to lead the churches." Brethren, the native churches are moribund now from being lead too much. Here again we are getting the cart before the horse. As Mr. Allen shows the Apostle Paul did not attempt to train a special class of men to be the religious leaders of his churches. The "elders" of the New Testament churches were not young men, but elderly men, of good moral standing, who were chosen by the church from among their own number. Mr. Allen shows in his chapter on "The Training of Candidates," some of the evils that have arisen from the policy of providing a foreign-trained ministry for the churches. I want to quote him here. He says:

"Four very serious consequences have followed upon our action:

(1) "The people have been deprived of the Sacraments (Ordinances). Our mission priests have often large numbers of communicants scattered over a very wide area, entirely dependent upon them for the administration of the Sacraments, with the result that the people have opportunity to receive the Sacraments only at rare intervals. These priests have often under them many excellent and devoted catechists (we Baptists call them evangelists) who cannot be ordained, solely because they have not had a college education. (We Baptists, perhaps, do not make it quite so stiff as that but the fact is that we have very few ordained men.) We have put intellectual qualifications in the first place, with the result that the congregations starve whilst we educate a few young men.

(2) "The young men so educated are sometimes, by that very education, out of touch with their congregations. They return to their people with strange ideas and strange habits. They are lonely, and they have to struggle against the perils of loneliness. They are not even the best teachers of people from whose intellectual and spiritual life they have so long been absent. They do not know how to answer their difficulties or to supply their necessities. The congregation has not grown with them, nor they with the congregation. They come, as it were, from outside, and only a few exceptional men can learn to overcome that difficulty.

(3) "The grave men of the church, the natural leaders of the village life, and the natural leaders of the church are silenced. The church is not led and administered by the people to whom all would naturally turn, but either by a foreigner, or by a young man who has come with a foreign education. In this way a great source of strength is lost. The real elders of the community are not elders in the church, and the whole church suffers in consequence.

(4) "The natural teacher, the divinely gifted preacher is silenced. The only teacher is the foreign-educated minister. There is no opportunity for the church to find its prophets, nor for the prophets to find themselves. The prophet is in danger of losing his gift or of leaving the church to find opportunity for its exercise."

In conclusion, if the issue of pauperization, which Mr. Allen and others, including myself have raised, is true, what shall we do about it? Shall we go on in the old way, making the same mistakes, using the same wrong methods that have led to this pauperizing and have so largely defeated our well meant efforts? Ought we not, rather, return to the methods, so far as it is now possible, that were used by Paul and which were so abundantly owned and blessed by the Holy Spirit? Should we not consider these New Testament methods as the plan of the Holy Spirit for establishing Christianity throughout the world, as those best adapted for planting the Church of Christ in non-Christian countries? Does not a comparison of methods prove conclusively that his methods are far better adapted to the purpose than our method of bringing to the mission field the complex and expensive institutional life of countries that have been Christian for many generations, thus putting upon the infant churches a burden impossible to be borne and which makes them dependent upon foreigners for an indefinite, but long period of time?

For us Baptists with our congregational polity it will be easier to right this wrong as regards the local churches than for our brethren who have the Presbyterian and Episcopal polities. But what about these institutions that we have built and are going to build? Are you willing to admit the Chinese brethren to a share in controlling these institutions? We have pauperized the native Christians. How shall we undo the evil? That is the biggest problem we face now, and not "the training of a strong ministry and strong laity." So far our so-called training has produced weak men and not strong men. St. Paul's methods produced strong men. He trusted his converts. Shall we trust ours? He believed the Holy Spirit could lead his converts into a sturdy, independent Christian life without his constant

nursing. Can we have the same faith in the Holy Spirit?

With the missionaries on the field in China, all of whom will receive this letter, I plead that we face this problem, frankly and prayerfully. We are not to blame for these methods that have been handed down to us from the past. But we are responsible for continuing them. Shall we organize little groups of Christians at the outstations into New Testament churches, let them appoint elders from among their own number, deliver to them the Scriptures and the two ordinances and let them work out their own salvation, the Holy Spirit working in them, ourselves retiring into the background as St. Paul did, advising, but never over ruling, entreating, but never compelling, praying for them, but never paying for them? Can we get out of the tangle in which we are enmeshed?

With the brethren at the Home Base, I plead that you will send us more earnest, consecrated men and women, who will give their lives to preaching the unsearchable riches of Christ to the unnumbered millions who are still without God and without hope in the world.

With all I plead that we face the future with such a spirit of prayer for the native Christians as we have never known. The future belongs to them. We must decrease; but they must increase.

Let no brother be unduly alarmed at these letters which I am writing. I am sending them forth in a spirit of earnest prayer and sincere humility. I am sending them to the leaders of our great denomination, to men who cannot be frightened or stampeded by the raising of a false issue, but who are accustomed to weighing all things in the balance of a consecrated common sense. If I have raised a false issue, they will soon discover it. If I have raised a true issue they above all other men, will want to face that issue in the Spirit of Christ and look to Him to know what He would have us do. I may be mistaken, but God knows I am sincere and heartbroken over what I believe to be the condition of the Churches of Christ in China. I leave the issue in His hands.

Yours fraternally,

T. F. McCREA.

The Study of Law

Alexander H. Stephens

THE last law students, who read under Mr. Stephens, living with him while they did so, were the young men to whom he addressed the letter which appears below.

With the exception of Mr. Zeno Fitzpatrick, the students have followed the teacher into the other world. I doubt if another copy of Mr. Stephens' letter is in existence; it was never published, save in pamphlet form for the use of the young men who composed the class, and my recollection is, they themselves published it.

A copy was given me by the late Paul C. Hudson who established himself for the practice of law at Thomson, Georgia. Mr. Hudson rapidly rose in his profession, his law business extending into several counties adjoining McDuffie; he was a member of the Constitutional Convention of 1877, where he was one of General Toombs' most active aides. Later, he removed to Texas, where it is said he died.

There are so many young men who can derive benefit from Mr. Stephens' letter, we are reproducing it.—Editor.

LIBERTY HALL,

CRAWFORDVILLE, GA., May 17, 1871.

To Zeno I. Fitzpatrick, Juriah H. Casey, Paul C. Hudson, William G. Stephens and Joel T. Olive.

Young Gentlemen.—Your letter of the 22d ultimo was duly received, and for the kind sentiments expressed in it towards me on the occasion and under the circumstances referred to, I now return you my thanks, with the assurance of a due appreciation of the parting emotions by which they were prompted. You will also allow me to say that however agreeably to you was the time spent here, it was no less so to me. Our association, in going together over the fields of the elementary principles of law, fields in which the scenes were all new to you, and though long since traversed by me, was nevertheless on my part not only an agreeable recreation but a source of real pleasure.

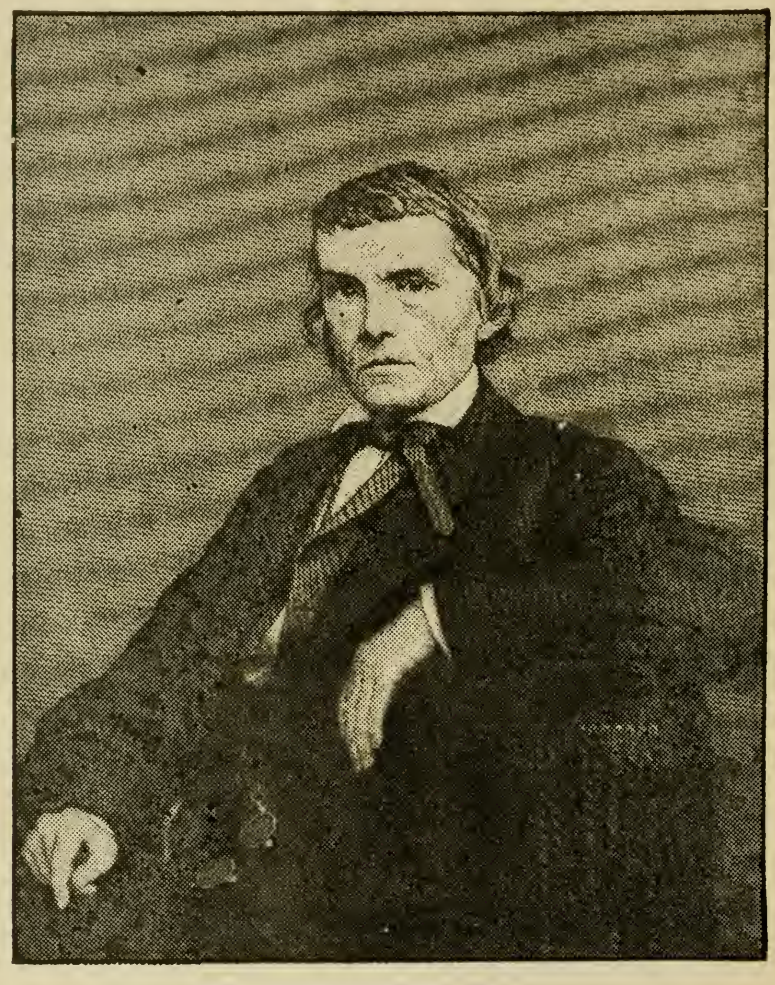
It was, as you know, with considerable reluctance that I assumed the responsible position of becoming your instructor on the subject to which your minds were turned. I was very decided in my opinion, as I expressed it to you, that it would be greatly to your interest to go to a regular first-class Law School, and to put yourselves under the guide and tuition of able Professors, with all the superior advantages of a much larger library than you could have access to here, as well as the advantages of a systematic discipline and training in the exercises of regular *moot* courts; to say nothing of the benefits to be derived from a more extensive association with others of your age engaged in the same pursuit; and it was only at your urgent request that I yielded to your wishes.

The delay of my reply to your letter has been occasioned by want of time, (under the pressure of other duties in my prolonged bodily affliction), to arrange and put on paper, in a condensed form, what you desire, not only for the purpose of keeping and preserving as a *memento* of your sojourn here, but as a guide for your future action in the part you have undertaken in the drama of life. I now, however, most cheerfully give you a synoptical abstract of those general views, principles and precepts which I endeavored at all times to impress upon your minds. These are condensed in the shortest space my time will allow.

In the beginning, then, at the very

threshold of your studies, it was a leading object with me, to thoroughly and deeply impress upon your minds the great magnitude—the vast extent, as well as the high import, of the work you were undertaking.

The Profession of Law, you were told, in my judgment was one of the highest and noblest, if not the very highest and noblest (in reference solely to human affairs), to which a young man of cultivated intellect and honorable aspirations can look, in selecting that field on which he can most effectually exert his gifts and talents in the attainment of what should be the chief end of life—in choosing that *arena* on which he can become most truly great, according to the right standard of greatness. According to this standard, you were told that in my judgment he is greatest who, in his various connections and relations in this state of existense, confers the greatest amount of substantial good permanent benefit upon mankind.



ALEXANDER H. STEPHENS

The mission of the true lawyer is to vindicate the truth—to maintain justice—to assail wrong—to defend right—to detect fraud—expose crime—pro-

tect virtue, and shield innocence—in a word, to maintain the organization and the well-being of society, on the best possible basis for the good of the whole, without injury to any.

It is his primary business, therefore, to become thoroughly acquainted with those principles of nature which lie at the foundation of all human rights, whether to be found in the unerring manifestations of the world around him, or in the sacred revelation of the Creator. His *special* field of research, study and knowledge, is, it is true, *the Law*, commonly so-called: that is, those rules and regulations of the Society or State, in which he lives, by which human action is controlled and governed between different persons with each other, within the limits of its power.

This, of itself, embraces several wide and distinct branches or Departments. These can now only be briefly enumerated.

1st. Municipal Law, or those Rules regulating and controlling the actions of all persons composing a separate Society, Commonwealth, or State, in conformity to its organic structure, or the social compact, as it is termed, either expressed or implied upon which its constitution or form of government is established.

2d. Federal Law, or those Rules governing the actions of separate Societies or State, and the citizens of each respectively, in conformity to the organic law or structure of the Union of such Societies, or States, as may be united under a Federal compact, in contradistinction to the social compact.

3. International Law, or those Rules and Principles of natural right, by which the intercourse between different Societies or States are regulated where no specific agreement or compact is entered into between them.

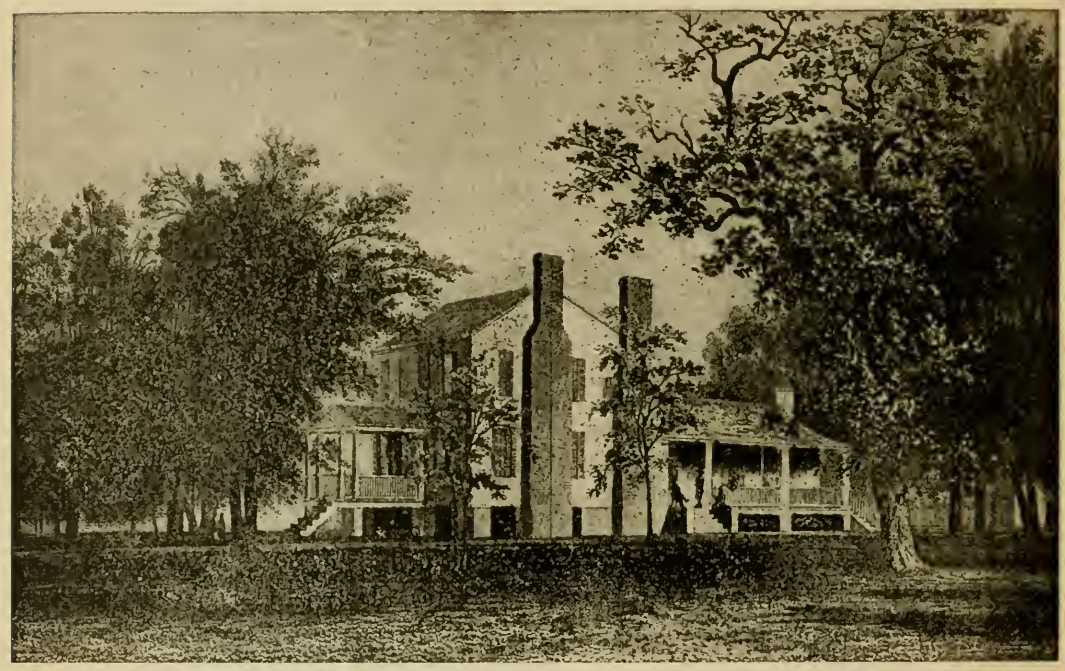
These several Departments of Law, in its professional sense, are all distinct and separate, and should never be confounded. It is true, they all emanate from the same source, and rest upon the same basis—that is, natural right; yet they assume the various characters which require this classification, from the different forms in which they stand in their relations towards each other. This view, of itself, without considering the different forms of government, presents, as stated, a wide field of study in that province falling specially in the domain of the Law, technically speaking. But besides these separate Departments of the Law, to which his mind must be specially directed, the real Lawyer, if he would come up to the full measure of his high vocation, must acquaint himself with all the essentials of every other Department of learning—all that falls within the spheres of Art, Literature, Science and Morals, in the usual acceptance of those terms. He must, as Cicero said of the perfect Orator, known every thing that can be known, as far as possible.

Upon him devolves not only the duty of vindicating truth, maintaining justice, opposing wrong, and upholding the right, between his fellowmen in their intercourse with each other; but in order to do this successfully, upon him devolves the higher duty of knowing all that pertains to the general principles controlling human conduct and human development, mental, moral as well as social; and all those incentives and motives which prompt mankind to aspire to what is good, noble and grand in human achievement.

The Law expounder in every community should have all the requisite qualifications of a wise Law-giver for the same people. It comes within the sphere of his duties to enlighten and direct public opinion—to elevate, by precept and example, the tone and moral standard of the masses of the people—to instil into them the princi-

ples of virtue, honor and integrity, and to impress upon them the fundamental truths of natural right and justice which lie at the foundation of all good government, and all true progress in civilization.

In this way the duty devolves upon members of the legal profession, everywhere, to form and mould the social institutions around them, in their day and country, so as to establish and secure in the best way possible what is called Liberty for the entire Body Politic. Where there is no Liberty there can be no advance in Art, Literature, Science, or anything which marks civiliztaion. Where there are no Lawyers there is no Liberty—never has been, and never will be; and the degree of Liberty enjoyed in all countries depends upon the degree of culture, ability and integrity of those upon whom the administration of their laws devolve. The first lesson, then, of the student of Law should be a thorough study of those principles of natural right which constitute Liberty in its truest sense. The proper administration of Law is indeed the perfection of reason, in this, that it aims at nothing but the true attainment of right, and the maintenance of justice. The science of the elemental principles of government, therefore—and what ought to be its chief object—is the primary study of him who would be a Lawyer.



LIBERTY HALL, THE HOME OF ALEXANDER H. STEPHENS, IN GEORGIA.

Much has been said and written about Liberty and the security of which, as indicated, should be the objects of all governments—much about Liberty in a state of nature, and Liberty in organized Society—about *natural Liberty* and *civil Liberty*.

To these subjects your attention, in your course, was first directed; and I can here only say that the first great principle never to be forgotten, in my teachings to you on those subjects, was: that *civil* or *constitutional* Liberty is

nothing but *natural Liberty*, secured by organic law, to individuals and to States.

It is a great error, you were told, to suppose, as some have taught, that man upon entering into Society, gives up, or surrenders any one of his natural rights.

In forming single Societies or States, men only enter into a compact with each other—a social compast, as it is called—(either expressed or implied) —for their mutual protection, in the enjoyment by each, of all their natural rights. No man by nature, has a right to hurt or wrong another. The chief object of all good governments, therefore, should be, the protection of all the natural rights of all their constituent members, whatever be its form. This consists, mainly, in providing efficient modes and means for the prevention of wrongs or aggressions on these rights. Under governments so constituted, (whatever be their form), liberty exists—civil liberty, I mean.

There is nothing, you were told, about which more has been written, and less, definitely, distinctly, and correctly stated, than about Liberty—civil Liberty and political Liberty. Many definitions have been given to these terms. Many of these definitions, put forth by learned men, are exceedingly erroneous, many more exceedingly confused; while only a few rightly understood, express the truth. Some of them were pointed out to you—which I now repeat.

The Archbishop of York, for instance, defines or states his idea on the subject in these words:

"*Civil or legal liberty is that which consists in a freedom from all restraints except such as established law imposes for the good of the community, to which the impartial good of each individual is obliged to kive place.*"

This definition, you were told, is founded upon a general and very prevailing *dogma*, that the main object in the formation of human societies and Governments, should be the security of "*the greatest good to the greatest number.*" This implies that the good of some must *occasionally*, at least, be sacrificed to the greater good of the greater number. Few heresies in the science of government are more erroneous than this most prevalent doctrine, or more mischievous in their tendencies and effects. The great object of Government should be, as stated before, to secure the greatest possible good to every member of society, without injury to any. No ninety-nine persons, whatever, have any natural right to advance their interest, or good, by inflicting an uncompensated injury to the hundredth, or in any other proportion. You were further instructed that no Government is founded upon correct principles where the doctrine above alluded to is acted upon in its legitimate administration; nor can civil Liberty, with a correct understanding of its true nature, be said to exist in any thing like perfection, under any Government, which is either founded on, or administered upon any such doctrines or principles.

Another learned writer upon this subject, referred to, (Dr. Paley), changes the language somewhat, but gives in effect the same definition of liberty as that given by the Archbishop of York.

Paley says: "Civil Liberty is the not being restrained by any law, but what conduces in a greater degree to the public welfare."

This implies that the State may inflict a positive *unrequited* injury upon one or more of the community, if the general "public welfare shall be promoted thereby." It therefore requires no further notice from what has just been stated.

The same very erroneous idea, you were told, is embraced in the definition given by Sir William Blackstone in his unequaled commentaries on the

laws of England, and whose masterly work on this subject would be your text books, as it is that of students of Law in all the States of our Union, where the principles of the common law, English Law, in contradistinction to the Civil or Roman Law, are maintained. I was, therefore, the more particular in guarding you against this great error in a work which was to be at the head of the list of books that you were not only to *read* but *study*, if you ascend to eminence in the profession you had chosen. Judge Blackstone's definition you recollect is in these words:

"Political, therefore, or civil liberty, which is that of a member of society, is no other than *natural liberty* so far restrained by human laws (and no farther) as is necessary and expedient to the general advantage of the public."

This definition, you were told, more nearly approximates the truth than either of the others; and yet it is defective, not only in this, that it embraces the same erroneous *implication*, but also confounds *political* and *civil* Liberty, or treats them as the same. These words when accurately applied express very different and distinct ideas, which should ever be so kept in the mind in all investigations or reflections upon the subject.

Civil Liberty relates specially or *specifically* to the natural rights secured to individuals by the Government under which they live, without reference to the *form* in which the Sovereign or Governing power is exercised, or the channels through which its functions are performed.

Political Liberty has a more general or *generic* import, and relates directly to the *form* or *constitution* of the Government, with its distribution and depositories of Sovereign Power. Civil Liberty is as different from Political Liberty, (though the distinction is not exactly the same,) as civil rights are different from political rights. A member of society may be in full possession of perfect Civil Liberty, and yet without any political right whatever, as is the case with women and minors generally, as well as mere denizens, in most free States.

The other error in Blackstone's definition, arising from the retention in it of the implication to which I have referred, seems to have crept in as appears upon investigation, more from an indisposition on his part openly to assail or depart from authority, than from his own deliberate judgment. For it is not consistent, you were told, with what he affirms to be the principal aim of all Governments. This, on page 124, 1st book, 1st vol., he says, "is to protect individuals in the enjoyment of those absolute rights which were vested in them by the immutable laws of nature." By absolute rights, he here means the indestructible natural rights to which I have alluded; and in his ideas as to what ought to be the chief or principal object of all Governments, he does not differ from the position assumed in the forepart of what has just been said. Now, perfect Civil Liberty is the secure enjoyment of what ought to be the chief object of all Governments to promote and secure, as far as possible, as stated by Blackstone. This is the security to every member of society of all natural rights vested in them by the immutable laws of nature. This error of the great commentator on the laws of England, in his definition of Civil Liberty, by leaving in it the *implication* stated, is also quite remarkable, you were told, from the fact that he cites as authority for it, the definition given in the Justinian or Roman Code. The definition there given, you recollect, excludes that implication, as you were instructed. Not, it is true, as construed by Paley and others of his school, but rightly construed, as it ought to be. The words are:

"*Facultas ejus, quod cuique facere libet, nisi quid jure prohibetur.*" The clear and proper meaning of which is

"*the faculty of every one to do what every one pleases, except what is rightfully prohibited.*"

Paley and those of his school construe "*jure*" as if the Latin word had been "*lege.*" Hence, their definition of Civil Liberty assumed the form that it consists in all the members of Society doing what they please, except in so far as they may be restrained by *some law*, whether founded upon natural right or not, which "conduces in a greater degree to the public welfare." This yields the whole question of *right* to *might*. "*Jure*," in Latin, has a very different meaning from "*legè.*" If the draftsman of the definition of Civil Liberty in the Justinian Code had had the same idea of it as Dr. Paley, and others of his school, he would in his definition have used the word "*lege*" instead of "*jure.*" As it stands, the definition was evidently intended to convey the idea that where Civil Liberty is enjoyed every member of society has a right to do everything that he or she pleases, except what is "*rightly* prohibited;" and by the laws of nature no one can be *rightly* prohibited from doing anything, except what inflicts injury upon or does wrong to some one. No person by nature has any right to hurt or injure either another, or himself or herself. By nature man is endowed with certain "*absolute rights*," as Blackstone terms them; these are all for the security of his good, not his injury in any way: and the chief object of Government, therefore, should be the protection of these rights. It is for the protection of these rights, and mainly for their protection, that Societies, or States, are founded and Governments instituted. In a state of nature, and without the restraining power of Government, the strong would impose upon the weak, wrongs upon rights could not be prevented; but in entering into Society for the purpose of having their natural rights secured and protected—"those absolute rights which were vested in them by the immutable laws of nature,"—the weak do not give up or surrender any portion of those rights—not a jot or tittle of a single one of them—in any Government organized and constituted as it should be.

An inquiry into what particulars, certain classes, such as are to be found in all communities, from want of sufficient mental and moral development, can be rightly restrained in their volitions and actions, for their own good, as well as that of all the rest of Society, and which their natural rights, in point of fact, require, (as is the case with children, to say nothing of others,) presents the gravest problems which ever engaged the attention of Philanthropists, Lawgivers and Statesmen. That, however, raises questions not now under consideration. The principle which should govern in every case, is all that is at present set forth.

With a clear understanding of what has been said of individual rights in any properly constituted States, or properly organized Government in a single or separate Society or Commonwealth, you were told that you could readily perceive those principles which underlie and govern the rights of different Societies or States in their intercourse with each other. Peoples in their organized character as a State, have their natural rights, as a distinct body politic as well as the individuals composing it have theirs. The natural rights of States, therefore, are governed and subject to the same principles, or should be, which are set forth above in reference to the natural rights of individuals. As each individual person in nature constitutes a separate and distinct physiological organism, so any number of individual persons forming a separate and distinct Society or State, constitute a separate and distinct political organism. It is to such a political organism thus formed, that the natural rights of States, spoken of, belong. The self-determining power of the individual organism is called

the Will. The like self-determining power or attribute of the political organism is what is properly styled Sovereignty, in the application of this word to Commonwealths; and the natural rights of States of Commonwealths are properly styled Sovereign Rights. As the *will* or *mind* in the individual organism is indivisible, so the Sovereign or self-determining power in the separate social or political organisms is indivisible. Societies or States in their relations towards and intercourse with other Societies or States, are governed by the same great moral law of natural right by which individuals in each Society or State, by nature and in all good Governments, are governed in their relations and intercourse between themselves. As individuals for the protection of their natural rights enter into a single Society or State, by the formation of Governments under a *social compact*, so separate Societies or States often find it necessary for the protection of their Sovereign Rights to enter into the formation of a Government of a higher type, under a Federal compact.

A single State or nation organized under the Social compact, presents Government in the *simplex* or first form. A number of States or Nations organized under the Federal Compact, presents Government in its higher or *complex* form: so Federal Unions or Confederations of separate States under Federal Compact, exhibit Government in the highest type. This is the form of Government under which we live. Hence the study of Federal Law as distinct from Municipal and International Law, was impressed upon you as a matter of special importance. Organic or Constitutional Law both of the State and the Union of the States, and their mutual bearings upon each other, were also presented as matters requiring your close attention. These were to be studied with as much assiduity as the Municipal Code of your State, keeping in mind all the time the wide difference between Municipal and Federal law. The former springs directly from the Sovereign Law-making Power of the State, organized under the Social Compact. The latter emanates from the properly constituted Law-making power of all the States united under a Federal Compact, and is restricted to limited and specially enumerated subjects. One of the most marked differences between the two is that Municipal Law can rightfully extend to all matters which are not expressly prohibited in the Organic Law of the State; while Federal Law cannot rightfully extend to *any matter* or *subject* to which the rightful exercise of the Sovereign Power of Legislation has not been clearly delegated by the States in the Compact of their Union.

At this point, Young Gentlemen, in complying with your request it may be proper for me to state, that in our going over the field of Municipal Law with Blackstone as your text, I took occasion to call your attention to the fact that his definition of Municipal Law was inapplicable to this State, as well as to all the States of our Union. His definition, you recollect, is in these words:

"Municipal law is a rule of civil conduct prescribed by the Supreme power in a State commanding what is right, and prohibiting what is wrong."

This definition is entirely inapplicable to us. In this country the exercise of Supreme powers is vested in *no one* Department of the Government, neither in the structure of the social or State Organic Law, nor in that of the Federal Union. With us, the exercise of the Supreme Power, or the Sovereign Power, both in the State and Federal Governments, is vested in Three separate, distinct, independent and co-equal Departments, the Legislative, Judicial and Executive, which subdivision of the exercise of the Supreme Powers of the State constitutes one of the most striking features in the

American system of free institutions. It presents that Trinity in Unity which approximates perfection of Municipal law as: *A Rule of civil conduct prescribed by the properly constituted law-making power in a State*, in conformity to the organic structure thereof, commanding what is right, and prohibiting what is wrong.

The same definition changing the word State to United States is applicable to Federal Law. In our system, the Judicial and Executive Departments are equally supreme with the Legislative. The concurrence of all three is necessary to impart validity to any act of the Legislative Department.

This is not the case elsewhere. In all other countries the Judicial Powers is held to be subordinate to what is called the Political Power of the State. It is not so with us. Here the Judicial Power is co-equal with the other two Departments in the exercise of Sovereign Power within the assigned sphere of its action.

In relation to Federal Law, your close attention was given, throughout your course, upon many subjects about which more interesting discussion has taken place in this country than perhaps upon any others; as, for instance, upon the subject and nature of citizenship in the United States—State and Federal—and the "uniform Rule" of naturalization throughout all the States, by which those who seek an asylum among us, from all other lands, can become entitled to the rights of both—the latter through the former—and upon the same principle and footing as all natives of the States respectively.

Also, upon the subject of Federal Taxation—with its various kinds—particularly the two great leading and distinct modes of Taxation—the direct and the indirect. When the former is to be adopted, the levy is to be made upon the basis of Federal population; when the latter, the levy is to be made upon the principle of uniformity, or equality in amount, exacted in all parts of the Union. On this subject your attention was specially directed to the very able and eloquent argument of ex-Governor Herschel V. Johnson before the Supreme Court of the United States, at its last session, on the unconstitutionality of the late iniquitous Federal Tax on Cotton. Your attention was also directed to all the Federal Compacts. Time, however, will now allow me to repeat the views given you on only one of these, and that one on which you all seemed to take the most interest. I refer to that clause in the Federal Constitution which prohibits any State of the Union from passing any act "impairing the obligation of contracts." On this point you were told that there is hardly any subject in law on which more confusion seems to exist in the minds of many, who are considered jurists of eminence, than this. By not a few of this class it is treated as if it embraced something outside of itself, and carried with it some other law, or as if it were regulated and controlled by some other laws than those which relate solely to its own construction.

The first step to be taken in considering this question, as in many others, should be to clear away a vast deal of rubbish by having settled in the mind a clear and distinct idea of the meaning of the words.

What, then, is the true meaning of the "obligation of a contract?" It is this, and this only: The legal import and force of the words and terms used by the parties making it according to the laws regulating those words and terms at the place and time when and where the contract is made.

It is, in other words, that which binds a party to do or not to do what he undertakes, or promises, according to the laws regulating the nature and validity of contracts at the place and time any contract is made. The obligation of the contract springs from the *legal force* of the words and terms

upon its face. If valid where and when made it is valid everywhere. Its obligation, or legal force, thus given to it travels with at in all places, and in every forum of justice, but it carries with it no other law of the place where it was made; as no other enters at all into it, and no other becomes part of it, either there or elsewhere.

This is the "obligation of contracts," which no State in the Federal Union can impair.

There are many other subjects, it would be quite agreeable to me, in compliance with your wishes, now to repeat the views given upon, if time and ability would allow. These, however, both forbid; but I cannot conclude this brief sketch without alluding to my utmost endeavors to impress most deeply upon your minds, that the Government of the United States, established by our ancestors, presents the Federal form in greater perfection, than it was in any model of the kind ever before exhibited. The most striking specific differences from all previous Governments of its type, is as before stated, in the sub-division of the Sovereign Powers delegated to the States in common by the States, severally forming it, into Legislative, Judicial and Executive departments—in the keeping of these departments separate, distinct, independent and co-equal; and in the new machinery introduced into it for the execution of its delegated powers, within the sphere of their limitations, directly upon the individual citizens of the separate States without their intermediate sanction, in each case as it arises. This sanction and the whole arrangement was given and agreed upon by the Sovereign Power of each State in the Articles of their Union as the organic law of their Constitution.

The great and leading object in our Union, as it is in all such forms of Government, was to protect and maintain inviolate the Sovereign Right of self-government or self-determination on the part of the Peoples of each one of the States respectively and severally; just as the great and leading object of all single Governments should be, "to protect individuals in the enjoyment of those absolute rights which were vested in them by the immutable laws of nature." The Federal Government of the United States, therefore, viewed in respect to all its parts—its most striking new features with its new machinery, etc., I have on all occasions stated to you with earnestness, presents the grandest model of a Confederate Republic, as Washington styled it, ever before established in the annals of history. It deserves thorough study and patriotic devotion by every true friend of Liberty within its bounds.

In wondering at, while admiring its matchless structure, Lord Brougham, without any extravagance in thought or language, said of it as a whole, that it "is the very greatest refinement in social policy to which any state of circumstances has ever given rise, to which any age has ever given birth."

The structure of this wonderful system is due mainly to the genius of that master mind of his day, Thomas Jefferson, and to it he looked, as he said, as the "world's best hope."

These, young gentlemen, are some of the leading ideas I endeavored to impress upon you in the beginning, on the very threshold, and throughout your whole course of study of these great truths and principles of Law, and the administration of Justice, which when well understood and earnestly pursued in life, add so much dignity and honor to the legal profession; and by which those who come up to the proper standard of the high mission of Law-administers and Law-givers everywhere, in all countries and ages, have been, are, and will be, as Moses, Solon, Lycurgus, Cicero, Bacon, Coke and Jefferson, to say nothing of others, among the greatest, if not the very greatest benefactors of mankind.

The New Tactics of Penal Institutions

Alice Louise Lytle

PERHAPS in no one thing has it been so clearly proven that the world is growing better, that man is becoming more humane to man, and that sin and crime are regarded as component parts of life itself, than in the changed atmosphere of some of our larger penal institutes.

While we are young and our theories are fresh in our minds; while the teachings of those whose tutelage has been earnest and sincere, has sown the good seed, we are intolerant of those who have strayed from the straight and narrow path of our smug righteousness; of those who have committed crime in the heat of passion; of those who have forgotten precept and example; and too often we are ignorant of the fact that there are many to whom "the square deal" has been denied, and that few of us sin by choice—but so many thousands of us fall by chance.

With the disappointments and the agonizing failures of our own mature years, it may be we are given, in the depths of our own sorrow, the power to analyse and the desire to know the why of so much that means misery.

In the intolerance of our youthful days we have the rules and by-laws of morality at our tongues' end. We point to the Decalogue and we quote (as so many of our pious brethren do), that the wages of sin is death; and we are confounded in our maturer years to learn that oftener, the wages of sin is being found out.

To read of some of the practices which have held, from the beginning of man's sinning, in institutions to which he has been committed "for the good of the community," is to read some of the darkest, most hellish pages of human history.

Just as the insane were treated with a barbarism almost beyond human understanding, so were the criminals of this and other times, subjected to tortures that must have made the devil himself writhe with compassion.

One of the most interesting, and agonizing studies, is that relative to crime. What constituted crime, changed as frequently as the fashions in women's hair-dressing or men's raiment.

For the peasant, it was a crime to poach on the premises of any of the lords of the country, and a poached rabbit or bird meant death to the poacher.

Crime on the high seas consisted of almost whatever the captain of each individual ship wished to regard as crime, and death, in any of half a dozen forms was inflicted.

To come to a nearer time, we find prisons so constructed as to smother every ray of moral light from those who were sentenced to dwell therein. Tortures of every sort known to the civilized world—from the "water cure" to tying up by the thumbs and solitary confinement, were inflicted to induce a chastened spirit, a desire to reform and implant a lofty ideal of man's love for man in the heart and mind of the prisoner.

If, as we have been promised, the great Last Day is going to reveal the secrets of all hearts and all places, eternity will be a very busy, interesting time, and even if some of us will not view the spectacle from the seats of the elect, it is going to amaze us probably, to note how many of the chosen on earth, will be relegated with the outcasts.

For the deliberate, cool-headed criminal, whether he be bank-wrecker or wife-killer, the sane mind has no

compassion, and this article is not meant to stimulate any maudlin sympathy—but the greater per cent of the inmates of prisons, federal and otherwise, are there largely because of chance. Of the sneak-thief, the safe-blower, the murderer who has tried unsuccessfully to rob his victim and preserve his own identity—it would seem a waste of words to speak; the eye-for-an-eye and the tooth-for-a-tooth doctrine seem to belong to them.

But to the other class—and only God in Heaven knows the number of them, the four walls of a prison of the old time regime were more cruel than the narrow walls of the grave.

It would be hard to trace accurately the exact time when the change began in the conduct of penal institutes; it was gradual, and many failures marked it in the early days of its inception.

The lock step,—that walking with the hands of each man on the shoulders of the man in front, left as indellible an imprint on the man who was a prisoner for any length of time, as the tattoo needle of the sailor on his husky arm.

With the abolition of the lock-step, a Western prison also abolished the hideous stripes of black and white, which made human zebras of everything sentenced to prison—whether it was the messenger boy who made off with a pair of opera glasses, or the banker who was unfortunate enough to have placed his faith in the wrong lawyer. Suits of dark blue, with variaus insignia were substituted, and a mysterious arrangement of buttons or cord, illustrated a code which stood for rewards of different degrees.

None of the prisoners who lived through the early days of these reforms, and benefitted by them, were miraculously cured of their shortcomings nor freed from the guilt of their crimes or the desire to "get even" by committing others, when they "got outside."

The changes were not adopted with that end in view.

Those of you who have read the details of famous trials, from the safe, comfortable vantage of the breakfast table,—have you ever tried to realize what it meant to the man on trial?

Just as no woman can realize the horror, the shame and the degradation of going through the divorce court, until she has gone down to the mouth of the pit herself—just so, no man, free, moral and law-abiding can realize what the laying bare of his life means to the man guilty of crime.

It matters not how depraved he was, nor how defiant of the laws he has broken—for once in his life he is ashamed and afraid, when he faces the court and the "jury of his peers" who are to decide what his immediate future is to be.

If you are not too densely forgetful, nor too secure in your armor of self-righteousness, you may recall the first time you were caught in a childish sin.

The punishment which came from parents, did not hurt so much as the being caught. The very air seemed laden with knowledge of your guilt, and your hand was against everyone, as you fancied everyone's hand against you, for many hours after the discovery and punishment.

The tragedies of children are poignant tragedies, and there are some of us, Peter Pan like, who never "grow up." Our desire for demonstrations of approval, affection and appreciation, are only balanced by our agony at punishment, lack of appreciation or unjust criticism.

When is the mind most plastic? Is it always in chilhood, when there is so much to charm, when all butterflies are worth the trouble of chasing, when all roses are sweet and all people good? Or is it afterward, when we have become sickened at disappointment,

bitter at sorrow and steeped in trouble? Isn't it rather at this point that the heart and mind reach out in longing for something to pin one's faith to, something to believe in, something to take the place of that which we have lost—or cast aside as worthless?

If this is true, then the new system of treating the inmates of our penal institutes will loom large for good in the future welfare of our country.

If we bring to the man in prison, the clean, enjoyable and entertaining amusements which people "on the outside" enjoy, isn't that bound to be a factor in developing a longing for those clean amusements, which he has never before felt?

If a trade is learned, and a natural aptitude developed which the man himself did not know he possessed—isn't it likely that man will become a useful member of that trade when he has paid the price exacted by the State for his crime?

Read this extract from a paper published in a Federal prison—that at Atlanta, Georgia.

This man's identity is hidden under a number, and while one respects his incognito, one cannot help but wonder if this man can be kept from exercising a power for good, when he has "served his time."

"Today a new spirit has found its way into jails like that at Atlanta—if there be others like it. This manifests itself, first, in a system of discipline, unobtrusive, but sufficient, almost automatic in action, frictionless, and without show of compulsion; secondly, in a kindly and flexible attitude of officials toward prisoners, and in an intercourse between them which is humane without weakness; thirdly, in sufficient work for all, and in recreations and amusements which keep the men from feeling themselves outcasts; and finally, in the opportunities uniformly held out to them to better their condition and to shorten their terms by orderly conduct. This spirit acts upon the accumulated reservoir of sinister forces in the same way that lightning conductors do upon clouds charged with electricity—the accumulation is constantly and insensibly tapped and drawn off; it never reaches the danger-point. We are, upon the whole, a cheerful and hopeful community, instead of being a morose, hostile and savage one; we feel ourselves only temporarily segregated from the rest of mankind, not violently and finally cut off from them; and we are willing to believe that those in charge of us would rather help us to stand up like men, than crush us down like noxious animals. This new and enlightened spirit seems, in some cases, to have pervaded the jails to which prisoners are sent, sooner than it has made itself felt in the courts that sent them. Statute law is less sensitive to progress than are merely human and mortal guards and wardens."

While the rest of the article is well written, it would seem the writer had failed to stress one point as strongly as one would wish—that is, the developing of the sense of self-respect, without which man is no higher than the beast.

Equipped with a trade or a calling at which he may make a living, with no halt in his step, such as the prisoner of a decade ago was marked with; perhaps with a goodly number of marks of merit to his credit—does it seem difficult for that man to mingle with the world and make another effort to become a useful citizen?

Recently there has been voiced through the daily press, objection from various sources, to the teaching of trades to prisoners in penal institutions who will, after a term of years, again take their place among their fellow-men.

The arguments set forth in these objections are not of sufficient strength to give them weight, but it raises

again the old, old, question of meum et teum. The objectors are, in every case, clamoring loudly for the "rights" which, to be more exact, are simply demands that the world discriminate always against the man who has been "caught with the goods."

If the man who has learned his trade in prison, proves himself capable, honest and ambitious, will not the State serve its best interests by so placing that man as to make him a useful citizen? Is anything to be gained by segregating certain trades to prisons, and, when a man has "served his time" turn him loose on the world, with no trade at which he is adept enough to claim a place for himself?

"Am I my brothers keeper," was a question asked first many hundreds of years ago, and it may be asked as seriously now, as then.

We are not looking for the millenium, but if we can lessen the percentage of criminals, reduce the aggregate of crime and turn into a useful citizen, with a trade in his hand, the man who has committed crime and suffered his punishment, doesn't it seem the logical course to accept each individual as he comes back to the world?

And isn't it worth while to give him "the square deal?"

The Quest

Ralph M. Thompson

The people marveled that she turned
Away from Fortune's palace door,
And never for an instant spurned
The humble dwellings of the poor;

They wondered that she mocked at Fame,
And scorned her laurel wreath's caress;
But she who spurned each fickle Dame
Sought love, and peace and happiness.

Open Letters to Cardinal Gibbons

No. 14

My Dear Prince of the Blood Royal:

IS IT still the proud boast of your church, that it never changes?

Is it always the same?

Unless I am greatly mistaken, you will have to issue some declaration upon that subject before many more months elapse.

Even the most casual observers in this country now realize that you have made prodigous progress toward the control of our Government.

Through Tammany Hall you dictate to the greatest of all our States, to the greatest of all our cities, to the greatest of all our newspapers, and to the greatest of our National political organizations.

To a large extent, you control our army and navy, and even now you are organizing your chaplains to strengthen your hold upon the military and naval establishments.

Your voice is potent in the selection of Ambassadors who represent us abroad.

The Assistant President of the United States is a Jesuit, sworn to allegiance to the General of his order, at Rome, where another Jesuit, Merry Del Val, controls the weak old creature, Joseph Sarto, the present Pope.

You are trying to throw out of the mails, books, magazines and newspapers that are objectionable to you.

Men heretofore conspicuous and honored in the public life of this country, are now pursued by you with malicious prosecutions, whose purpose is to silence, degrade and destroy.

You are building slave-pens all over the United States, and you have so arranged that the city courts feed these slave-pens with a continuous supply of boys and girls, youths and maidens.

You furiously antagonize every effort that has been made to put these private prisons on a footing of equality with others, where the State can inspect and supervise.

In other words Cardinal, you are building up an empire within the Empire, a jurisdiction within the Jurisdiction. It has already become well-nigh impossible to compel a priest or a nun to obey the ordinary processes of our courts, and to appear before these courts, as all the rest of us have to answer.

We would be very blind indeed, if we did not see what is going on.

We would be grossly recreant to the liberties handed down to us by our ancestors, if we felt no concern at the growth, and the encroachment of your fatal system, which, in the Old World drenched the earth with martyr blood, kindled the fires around martyr victims, slaughtered women and children with hellish ferocity, gloried in murder, when the murdered were heretics; and cursed with papal anathema every effort of mankind to win those liberties which our forefathers won and transmitted to us.

Do you stand on your record, Cardinal?

Is your church ever the same?

The Papa who preached the first crusade declared that it "was no murder to kill an excommunicated person." This benign Christian dogma of your Papa Urban was incorporated in your Canon Law.

When this law of your Infallible church was revised in the 16th Century, they retained the principle that it was no murder to kill a person who had been turned out of the church.

Is that still the Law, Cardinal?

If not, when did it cease to be so?

For nearly eight hundred years, that diabolical encouragement to assassination has been one of the corner-stones of your religion.

That's a lovely principle to be a part of a Christian religion, isn't it?

How do you go about squaring it with the teachings of Jesus Christ?

The Savior never inflicted any wounds: He healed them.

Christ did not preach murder and hatred: He taught kindness and brotherly love.

Again and again He spoke to His disciples, saying: "Love one another."

Is it any wonder that the world was filled with horror and crime and hideous blood-shed, and indiscribable barbarities, when the pope of Rome, claiming to speak as Christ, delivered over to their enemies, those people who could not conscientiously surrender themselves, and kiss a man's foot?

But Cardinal, I repeat the question: is that frightful canon still one of the laws of your Church?

If it is, we have a right to know it.

If it is not, when did your church abrogate it?

It will not do for you Cardinal, to say that this Draconian clause never was anything more than a dead letter.

Would to God you and I could truthfully say that.

You know perfectly well that every victim of the Inquisition, every victim of the massacres in France, every victim butchered in Ireland, Italy, Germany and Portugal, have owed their deaths to the frightful doctrine of your church, taught through more than eight hundred years, *that it is a good deed to murder a Protestant*—so good that one of the later popes officially declared, that "such a murder atones, and more than atones *for the murder of a Catholic by a Catholic.*"

Therefore, it is no wonder that Pius V., who has been declared a saint, by your Hierarchy, first issued a decree, depriving Queen Elizabeth of her throne, she being a Protestant, and not content with this effort to discrown her commissioned an assassin to take her life. (Referred to by Right Hon. W. E. Gladstone, in his "Vatican Decrees," paage 62.)

Not long after our American forefathers had established themselves in Jamestown and on the coasts of Massachusetts and New York, there came flying across the ocean hundreds of families, *fleeing for their lives*, escaping with the greatest difficulty from the Old World.

Who were they?

They were the Huguenots of France; they were people who would not take their religion from the pope; they were Protestants who claimed the right to worship God according to the dictates of their own conscience.

The French King, bred in the othordox Roman Catholic faith, was determined to convert these people, or exterminate them; his confessor told him that it was his religious duty to reduce these heretics to submission; his pious mistress told him the same thing; the pope, successor to the saint who had tried to have Queen Elizabeth assaassinated, "implored the King, during two months, by his Nuncio and his Legate, to carry the work on to the bitter end, *until every Huguenot had recanted or perished.*"

Those who were seen crossing the ocean to make new homes in New England, Virginia, the Carolinas and Florida, were the Protestants who were able to escape: *the others were dead*—killed in the name of Christ, who never, Himself, drew a drop of blood, and who, by His whole life, seemed to emphasize the doctrine, "thou shalt not kill."

To Peter, on the very last night, the divine command was—

"*Put up thy sword!*"

By what authority, Cardinal, did your church afterward unsheathe the sword, butcher more *Christians* with it than ever fell beneath the conquering hosts of Mahomet?

Miscellaneous

A Glimpse Into Some Old Newspers.

SOME years ago, there was published in London, England, a magaazine called "The Antiquary," whose character is indicated by its name.

In the number for June 1882, I find a letter written by M. R. Davey, telling of some curious old newspapers that he had found in Geneva.

There were contemporaneous items concerning the Civil War in England in 1634. Frequent defeats of Cromwell are announced as having been reported through Roman Catholic sources, the paper itself being a Roman Catholic publication. At that time no other kind could have existed in Genoa.

The execution of Charles I, is thus announced—

"Terrible news have we, oh readers, from England. An incredible horror has fallen upon that nation. Charles I, King of Great Britain has been murdered by the usurper Cromwell."

In these old papers appear certain advertisements. Two pictures by Vandyck are offered at one thousand francs, equal to about two hundred dollars in our money. Those pictures would now bring at least a hundred thousand dollars.

A portrait of Gen. George Washington is advertised at ten francs, or about two dollars. It is described as a genuine likeness. It is hardly necessary to say that, if such a portrait still exists, it would command more than its weight in fine gold.

Another advertisement throws a peculiar light upon the times. It reads:

"A negro boy for sale. A good Catholic, understands French and speaks perfect Italian; will make a charming page for a lady or a gentleman; aged ten, price three hundred francs," or about sixty dollars of our money.

A further reference to Cromwell is worth reading; it appears in a manuscript account by Signor Hugo Fieschi, of his mission to the Court of Protector Cromwell in 1654. Hugo says—

"Cromwell told me he was not opposed to the Catholic religion, as a religion, but as a political party, and he would never tolerate it in England on this account.

"He is a devout man, and preaches himself to his colonels. He is truthful and austere, and is fond of grand ideas. If he lives long enough, republicanism will be very firmly seated in England."

Alas that he did not live long enough. As Paschal says, a grain of sand in the ureter of Cromwell, changed the course of history.

The debauched kings came back, and with the kings came the priests; and by the combined efforts of kings, hereditary aristocrats, scarlet women and petticoated priests, all the evils against which the democracy of England had risen, returned to oppress them worse than ever.

Romance and Pathos.

Thomas Carlyle.

Driving through the lovely, fertile, finely-cultured farming lands of the

Lothians, in the south of Scotland, and talking with the farmers, who are all apprehensive of the impending ruin from the glut of American grain and beef, and who are struggling under a rent of $20 to $25 an acre against the products of the free soil of our Western plains, we reach the ancient town of Haddington, the birth-place of John Knox, on the outskirts of which stands the massive monument to his memory, in the shape of an academy built a few years ago by the contributions of the whole Presbyterian world.

Wandering around the quiet environs of the place, I am surprised at suddenly finding myself gazing upon the majestic, venerable, picturesque, ivy-clad ruins of a Gothic cathedral of the twelfth century, built by that remorseful monarch David I., whose splendid architectural achievements are yet to be found in so many parts of the land. The scene is impressive and inviting in the sunshine of this soft summer day, and the peaceful graveyard around the ruins is rich with the mortal remains of many generations. The rustic grave-digger is at work with his spade in a secluded quarter of the grounds, and glad enough, in his broad Scotch dialect, to welcome a stranger in his lonesome toil. The walls of the cathedral, with their grand Gothic window spaces, and the columns of the interior, stand as they were built seven centuries ago, but nearly all the roof is gone, and the sky is above you as you stand within the consecrated precincts. "Here," says the grim sexton, "is the grave of such-an-one, and there is the tombstone of such another one, and yonder is the monument of that great man"—about whom he tells us a tale of weal or woe as we pass hither and thither among the mounds.

Inside the cathedral walls the grassy sod is dotted with tombstones, bearing names almost obliterated by time and tempest, and in an alcove of the wall itself is the vault with the recumbent marble mailed effigies of two knights or earls who were honored with a rhyming and drooling inscription from the royal hand of King James I. With pride the sexton showed the effigies, showing also other titled names that decorate the spot. "And there" said he, while mooling along, as he pointed out a flagstone bearing two names, one of which was but a few years old, "there is Mrs. Carlyle's grave." "The wife of Thomas Carlyle?" I inquired. "Ay," said he, "ay, ay."

And I saw that it was, and that this was the tombstone glorified by that immortal epitaph, the finest tribute ever paid to wife or woman, in which the illustrious giant—

Mightiest Titan of ruggedest mind
Frowning majestic on feeble mankind.

After referring to her long years of wise and helpful companionship, says that, by her death, "the light of his life is clean gone out."

"And Mr. Carlyle," said the sexton, "comes here from London now and then to see this grave. He is a gaunt, shaggy, weird kind of old man, looking very old the last time he was here." "He is eighty-six now," said I. "Ay," he repeated, "eighty-six, and comes here to this grave all the way from London." And I told the sexton Carlyle was a great man, the greatest man of the age in books, and that his name was known all over the world; but the sexton thought there were other men lying near at hand, though I told him their fame did not reach beyond the graveyard, and brought him back to talk of Carlyle. "Mr. Carlyle himself," said the gravedigger softly, "is to be brought here to be buried with his wife, ay," "He comes here lonesome and alone," continued the grave-digger, "when he visits his wife's grave. His niece keeps him company to the gate, but he leaves her there, and she stays

there for him. The last time he was here I got a sight of him, and he was bowed down under his white hairs, and he took his way up by that ruined wall of the old cathedral, and round there and in here by the gateway, and he tottered up here to this spot."

Softly spake the grave-digger, and paused. Softer still, in the groad dialect of the Lothians, he proceeded: "And he stood there a while in the grass and then he kneeled down and stayed on his knees at the grave; then he bent over, and I saw him kiss the ground—ay, he kissed it again and again, and he kept kneeling, and it was a long time before he rose and tottered out of the cathedral, and wandered through the graveyard to the gate, where his niece stood waiting for him."

I almost shrink from putting on paper these words of the rustic grave-digger that day; but is not the scene one for art and poetry? And does it not show the rugged sham-destroyer of other days, he of the sanguinary blade and the loud artillery, in a finer light than that of any page of his hundred books? —From John Swinton's Travels.

The Coon-Hunt; Or a Fency Country.

(*By Major Jos. Jones, of Pineville, Ga.*)

'Tis really astonishing what a monstrous sight of mischief there is in a pint of rum. If one of 'em was to be submitted to an analization, as the doctors call it, it would be found to contain all manner of devilment that ever entered the head of man, from cussin' and stealin' up to whippin' his own mother, and nonsense enuff to turn all the men in the world out of their senses. If a man's got any badness in him, it'll bring it out jest as sassafras tea does the measels, and if he's good for nothin' sort of a feller, without no bad traits in pertikeler, it'll bring out all his greenness. It affects different people in different ways—it makes some men monstrous brave and full of fight, and some it makes cowards—some it makes rich and happy, and some poor and miserable; and it has a different effect on different people's eyes—some it makes see double, and some it makes so blind that they can't tell themselves from a side of bacon. One of the worst cases of rum-foolery that I've heard of for a long time, tuk place in Pineville last fall.

Bill Sweeney and Tom Culpepper is the two greatest old coveys in our settlement for coon-huntin'. The fact is, they don't do much of anything else, and when they can't ketch nothin' you may depend coons is scarce. Well, one night they had everything reddy for a regular hunt, but owin' to some extra good fortin', Tom had got a pocket pistol, as he called it, of regular old Jimmakey, to keep off the rumatics. After takin' a good startin' horn, they went out on their hunt, with their lite-wood torch a blazin', and the dogs a barkin' and yelpin' like forty thousand. Every now and then stoppin' to wait for the dogs, they would drink one another's health, till they began to feel very comfortable, and chatted away about one thing and another, without mindin' much which way they was gwine. Bimeby they cum to a fence. Well, over they got, 'thout much difficulty.

"Who's fence is this?" ses Bill.

"'Taint no matter," ses Tom, "let's take suthin' to drink."

After taking a drink they went on, wondering what on earth had cum of the dogs. Next thing they cum to was a terrible muddy branch. After pullin' through the briers and gettin' on tother side, they tuck another drink, and after gwine a little ways they cum to another branch, and a little further they cum to another fence—a monstrous high one this time.

"Whar upon yearth is we got to, Cul-

pepper?" ses Bill, "I never seed sich a heap of branches and fences in these parts."

"Why," ses Tom, "it's all old Sturlin's doins—you know he's always bildin' fences and makin' infernal improvements, as he calls 'em. But never mind—we's through them now."

"Guess we is," ses Bill; "here's the all-firedest fence yet."

Shure enough, thar they was right agin another fence. By this time, they begun to be considerable tired and limber in the gints, and it was sich a terrible high fence—Tom drapped the last piece of the torch, and there they was in the dark.

"Now you is done it," ses Bill.

Tom knowed he had, but he thought it was no use to grieve over spilt milk, so he ses, "Never mind, old hoss—cum ahead, and I'll take you out," and the next minite kerslash he went into the water.

Bill hung onto the fence with both hands like he thought it was slewin round to throw him off.

"Hellow, Tom," ses he, "whar in the world is you got to?"

"Here I is," ses Tom, spoutin' the water out of his mouth, and coffin' like he'd swallowed something. "Look out, thar's another branch here."

"Name o' sense, whar is we?" ses Bill. "If this isn't a fency country, dad fetch my buttons."

"Yes, and a branchy one too!" ses Tom; "and the highest, and deepest, and thickest that I ever seed in my born days."

"Which way is you?" ses Bill.

"Here, rite over the branch."

The next minit in Bill went, up to his middle in the branch.

"Cum ahead," ses Tom, "let's go home."

"Cum thunder! in such a place as this, whar a man haint more'n got his coat tail unhitched from a fence, fore he's over his head and ears in the water."

After getting out and feeling about in the dark a little, they got together again. After taking another drink, they sot out for home, denouncin' the fences and branches, and helpin' one another up now and then; but they hadn't got more'n twenty yards for they brung up all standin' in the middle of another branch. After gettin' thro' the branch and gwine about ten steps, they was brung to a halt by another fence.

"Dad blame my pictur," ses Bill, "if I don't think we is bewitched. Who upon yearth would bild fences all over creation this way?

It was but a ower's job to get over this one, but after they got on the top, they found the ground on 'tother side 'thout much trouble. This time the bottle was broke, and they come monstrous near having a fight about the catastrofy. But it was a very good thing, it was, for after crossin' two or three more branches, and climbin' as many more fences, it got to be daylight, and they found out that they had been climbin' the same fence all night, not more'n a hundred yards from where they first cum to it.

Bill Sweeney ses he can't account for it no other way but that the licker sort o' turned their heads, and he says he does really believe if it hadn't gin out they'd been climbin' that same fence, and wadin' that same branch till yet. Bill promised his wife to join the Temperance Society if she won't never say no more bout that Coon-Hunt.

"The Girl I Left Behind Me."

(*Author Unknown.*)

The dames of France are fond and free,
and Flemish lips are willing,
And soft the maids of Italy, and Spanish
eyes are thrilling;
Still though I bask beneath their smile,
their charms fail to bind me,
And my heart falls back to Erin's Isle, to
the girl I left behind me.

For she's so fair as Shannon's side and
purer than its water

But she refused to be my bride, though
many a year I sought her;
Yet, since to France I sailed away, her letters oft remind me,
That I promised never to gainsay, the girl
I left behind me.

She says: "My own dear love, come home,
my friends are rich any many,
Or else abroad with you I'll roam, a soldier
stout as any;
If you'll not come or let me go, I'll think
you have resigned me,"
My heart nigh broke, when I answered
"No," to the girl I left behind me.

For never shall my true love brave a life
of war and toiling,
And never as a skulking slave, I'll tread
my native soil on;
But were it free or to be freed, the battle's
close would find me,
To Ireland bound, nor message need, from
the girl I left behind me.

The author of the words of "The Girl I Left Behind Me" has never been identified, nor has it ever been possible to ascertain who wrote the music. Both were undoubtedly written in the early part of the Eighteenth Century, perhaps the music even before that period.

According to a printed statement of a man who has fully investigated the subject, "The Girl I Left Behind Me" was the song that was generally used by the British Army and Navy men about 1750, upon their departure from home. As regiment after regiment would march away, the bands would play the popular Irish air, and the same is true when the sailor boys would board their vessels for a foreign cruise.

It is related that about the middle of the Eighteenth Century, in one of the regiments then quartered in the South of England, there was an Irish bandmaster. This bandmaster was young, handsome, and would fall in love with every pretty face he would meet in a very few minutes, and this affection was usually reciprocated. It is said that this habit never inconvenienced him very much, for he was able to fall out just as quickly as he would fall in, and so acquired a new sweetheart in every town that his band visited.

Whenever the troops were taking their departure from a town at which they had been stationed, he would order the band to play "The Girl I Left Behind Me." The story of his elastic heart soon spread through the army, and other bandmasters, at the request of officers and soldiers, began to use the melody as a parting tune, and by the end of the century it was accounted the proper thing to the ladies for the regiment to pay their respects in parting with "The Girl I Left Behind Me."

Samuel Lover, the popular Irish poet and song writer, early in the Nineteenth Century, wrote a new set of verses to this tune, which were used quite as frequently as the earlier verses by the soldiers and sailors. They were as follows:

The hour was sad, I left the maid,
A lingering farewell taking;
Her sighs and tears my steps delayed,
I thought her heart was breaking;
In hurried words her name I blest,
I breathed the vows that bind me,
And to my heart in anguish pressed,
The girl I left behind me.

Then to the East we bore away,
To win a name in story,
And there, where dawns the sun of day,
There dawned our sun of glory;
Both blazed in noon on Alma's height,
Where in the post assigned me,
I shared the glory of that fight,
Sweet girl I left behind me.

Full many a name our banners bore,
Of former deeds of daring,
But they were of the days of yore,
In which we had no sharing;
But now, our laurels, freshly won,
With the old ones shall entwined be,
Still worthy of our sires each son,
Sweet girl I left behind me.

The hope of final victory,
Within my bosom burning,
Is mingling with sweet thoughts of thee,
And of my fond returning.
But should I ne'er return again,
Still worth thy love thou'lt find me.
Dishonor's breath shall never stain
The name I'll leave behind me.

To William Chappell, a music pub-

lisher, we are indebted for much of the early history of the Irish air. Mr. Chappell was an antiquarian and spent considerable time and money investigating music of this class. Another authority as to the early history of the music is Arthur O'Neill, the celebrated Irish harpist, who claims that the tune was taught him when he was little more than a child (O'Neill was born in 1730) by a man who had it from a previous harper. Mr. Baring-Gould, noting that the air was "appropriated" by Moore for one of his "Irish Melodies," says: "There is no evidence that it is other than English in origin."

The Irish, the searchers say, would as soon think of giving up the tune of "The Girl I Left Behind Me," as of giving up the song of the "Boyne Water." Ireland seems to have been an unfortunate sufferer in this respect, for not alone is England charged with appropriating her music, but she accuses Scotland of stealing her airs from time immemorial.

Mr. Chappell, already mentioned, claims that the original words were written in 1759. That was a memorable year, and many who fought for their country had to leave their "girls" behind them. The French threatened an invasion, and made preparations in Havre, Toulon and other ports; but in July Rodney bombarded Havre and much damage to the town, destroying many of the flat-bottomed boats built as transports for troops. Admiral Boscawen also dispersed the Toulon fleet of Lagos. Another fleet under Hawke blocked Brest, and Hawke gained a signal victory near Quiberon over a French fleet in November. What circumstances more fitting than these can be imagined as connected with the birth of "The Girl I Left Behind Me?" This is the argument produced by Chappell.

One antiquarian says that he had a manuscript copy of "The Girl I Left Behind Me" which contained the date 1770. But another antiquarian says the song was known among the Irish minstrels long before that, and was popular even as a street song in Dublin in the early part of the Eighteenth Century. Thus, summing up the various statements, it is evident that nobody knows who wrote either the words or the music, nor when they were written. The English and Irish versions differ considerably, but both of them are full of the sentiment that would reach home to the heart of either the soldier or the sailor boy.

For All Who Die.

(The following poem was regarded by Edgar Allen Poe is the most beautiful and touching of its kind in the English language:)

It hath been said for all who die
There is a tear,
Some pining, bleeding heart to sigh
O'er every bier;
But in that hour of pain and dread
Who will be near
Around my humble couch and shed
One farewell tear?

Who'll watch the fast departing ray
In deep despair,
And soothe the spirit on its way,
With holy prayer?
What mourner round my couch will come
In words of woe,
And follow me to my long home,
Solemn and slow?

When lying in my earthly bed
In icy sleep,
Who then by pure affection led
Will come and weep?
By the pale moon, implant the rose
Upon my breast,
And bid it cheer my dark repose,
My lonely rest?

Could I but know when I am sleeping
Low in the ground
One faithful heart would then be keeping
Watch all around,
As if some gem lay shrined beneath
That cold sod's gloom,
'Twould mitigate the pangs of death
And light the tomb.

Yes, in that hour if I could feel
From halls of glee
And beauty's presence one would steal
In secrecy

And come and sit or stand by me
In night's dead noon,
Oh, I would ask of memory
No other boon.

But ah, a lonelier fate is mine,
A deeper woe;
From all I've loved in youth's sweet time
I soon must go;
Draw round me my pale robes of white
In a dark spot.
To sleep thru' death's long, dreamless night,
Lone and forgot .

Case of Slander.

This was an action brought before the Justice of the Peace for slander, the circumstances of which were as follows: There was a night meeting in the vicinity of my residence, near which an old man resided by the name of Cane, a very honest, industrious, good citizen, but who would take his "little sprees of drinking" some times. On the same evening of the meeting, the old man got about "three sheets in the wind," and solicited me to go with him to the meeting, which I done. We arrived there just as services commenced, an old preacher by the name of Abel preaching. About this time there was a great revival of religion, and the preacher selected for his text, "Where is thy brother, Abel?" He went on in his sermon, to show that Cain was the first murderer, because he slew his brother Abel. He preached a very affecting sermon, and invited all that wanted to go to Heaven to come up and kneel down, and he would pray for them; they all went up but Cane and me. The preacher then bawled out in the course of his prayer: "Cain where will you be in the day of judgment, when the Lord shall say to you, 'where is thy brother?'" Cane here spoke up and said: "Damn my wig, if I don't believe I will go up and be prayed for." I said, "Go on Cane." He went up, and Abel took hold of his hand and laughed, Cane cried; and after laughing and crying awhile, Abel told Cane to kneel down and he would try to supplicate "a throne of grace" for him, and commenced lamenting in his behalf: "Grate Almighty God," said he, "here is an old idoliter, who has come and prostituted himself at the foot of thy humble servant, to git him to supplicate a throne of grace for him; grate God, thou knowest he is an old idoliter, thou knowest he is an old fornicator, thou knowest he is an old drunkard, and grate God, which is the worst of all, thou knowest he is an old lyre; wilt thou be pleased, instid of putting burnt whiskey in his mouth, to put prayers; instid of putting falsehood upon his tongue, put truth, and lit him lisp truth until the day of his death—take his feet out of the mire and clay, and sit them upon a rock of eternal ages, and put a new song in his mouth, such as praises to the tryin' and livin' God—Amen." After praying and singing awhile the meeting adjourned.

As Cane stepped out of the door, I asked him how he liked the prayer. "Durn my wig if I like it a 'tall," said Cane. I then advised him to sue Abel for slander, stating that I had never heard a more aggravated case of slander in my life. The next morning Cane went to a Justice of the Peace, and made his complaint, on oath, that Abel has slandered him the night before in a prayer. The Justice issued his warrant in these words:

Georgia.—To any lawful officer, to execute and return:

Whereas, affidavit has this day been made before me by Cane of said State, that Abel of said State did on the night last past, then and there, commit a base slander upon Cane. These are therefore to command you forthwith to arrest the body of the said Abel, and bring him safely before me and me only, that he may abide such damages as may be so assest against him for such slanderous prayer and base slander therein.

Fail not under the penalty of the law. Given under my hand and seal.

JOHN DOE, J. P.

The constable, on the same day went and arrested the body of Abel, and safely conveyed him before the said Justice, as directed in said warrant. Some half a dozen witnesses were summoned on each side. The case was called—both parties answered and sounded themselves ready, and the trial proceeded as follows:

The indictment being read, the defendant filed his plea of not guilty. Witnesses called and sworn, the Justice heard and examined the testimony on both sides, and inquired of the wealth and stock that each of the parties had. It appearing that Cane had a large stock of cattle and Abel a large stock of hogs, the Justice wrote out his decision as follows:

It appearing to the Court, Abel made the prayer for Cane without solicitation on the part of Cane, and further appearing to the Court that Abel's prayer amounted to slander; it is therefore adjudged and ordered by the Court that Abel deliver to Cane one sow and seven pigs, and also give bond and security in the penal sum of five hundred dollars, that he never pray for Cane any more, with cost of suit.

JOHN DOE, J. P.

After the decision was read, Abel spoke to the Justice, and said that it was not necessary to bind him in bond, for he would see Cane in Hell before he would ever pray for him any more. The Court then adjourned.—(From Gault's Reports.)

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Coral Builders and the Bell System

In the depths of tropical seas the coral polyps are at work. They are nourished by the ocean, and they grow and multiply because they cannot help it.

Finally a coral island emerges from the ocean. It collects sand and seeds, until it becomes a fit home for birds, beasts and men.

In the same way the telephone system has grown, gradually at first, but steadily and irresistibly. It could not stop growing. To stop would mean disaster.

The Bell System, starting with a few scattered exchanges, was carried forward by an increasing public demand.

Each new connection disclosed a need for other new connections, and millions of dollars had to be poured into the business to provide the 7,500,000 telephones now connected.

And the end is not yet, for the growth of the Bell System is still irresistible, because the needs of the people will not be satisfied except by universal communication. The system is large because the country is large.

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AS TO THE UNCONSTITUTIONALITY OF THE 14TH AND 15TH AMENDMENTS.

Dear Sir: Please give your opinion of the proposed repeal of the Fourteenth and Fifteenth Amendments to the United States Constitution. I look upon the passage of them as the crowning infamy of the century. Please answer in your Educational Department. Yours truly,

H. W. WOODWARD.

Answer:

There are several reasons why every good citizen should favor the repeal of the Fourteenth and Fifteenth Amendments.

First. They were never adopted according to law; the official records show that less than two-thirds of the members of Congress proposed them to the States, and that less than three-fourths of the States ratified them.

On a direct question made against them, the United States Supreme Court would be compelled to declare them null and void.

Second. They are the ugly monuments to the hatred of section against section, growing out of the Civil War; they disfigure our National record and should be blotted out. They are inconsistent with the reconciliation of the sections and with the burying of the "bloody shirt." They are themselves a monumental "bloody shirt," and they belong to the dead past of such irreconciliable South-haters as Thaddeus Stevens, Roscoe Conkling and John J. Ingalls.

Third. They represent the worst crime that any portion of the great white race ever inflicted upon another. They typify the North's attempt to rule the South with negroes and carpet-baggers. The world has had many slave systems and many different forms of emancipation, but it remained for the Northern States of this Union to make the systematic effort to create a master for the formal slaveowner out of the former slave. God knows this would have been bad enough, had the former slave been a white man, of the same race as his former master—as it was in England, France, Germany and Russia.

But where the slave was a black man, of an inferior race, who never had known how to govern himself in his own native land, and had never been able to emerge from savagery, save with the white man's help, it was the crime of crimes to make that thick-skulled, woolly-headed negro the ruler of his white ex-master.

Fourth. The Federal judiciary has taken advantage of the Fourteenth Amendment, to engraft upon our judicial system, a principle which elevates the c rporation above the natural person. By the great Charter of English liberties, and by all the codes enacted since that time, the land, chattels and other tangible property of the individual citizen is protected from confiscation by those who are in power.

But the Federal courts, in their tireless zeal for corporate property, have gone farther and declared that **the profits** of incorporated property are sacred. No State of the Union, nor the Union itself shall pass any law which deprives incorporated property of net profits, which seem reasonable to the corporations and to those of their attorneys, who have graduated and taken positions on the Federal bench.

This bastard principle of the law has no place whatsoever in the jurisprudence of any other country under the sun. That bastard of the law has no place whatsoever in the judicial history of the world; it was spawned by the 14th Amendment, and would probably perish if that unconstitutional section were stricken from the record.

It is an outrage against time honored principle of **equality before the law**, that incorporated wealth should be licensed to exact net profits out of that portion of our wealth and own labor that is not incorporated.

T. E. W.

THE BIBLE WAS A "PROHIBITED BOOK" TO ROMANIST LAYMEN.

Dear Sir: In the May number of your Magazine, in the article "How the Acorn Grew into the Oak," you state on page 7: "I am not one of those who think it strange that a good, thorough-going Romanist should detest the New Testament."

However generally such statements may be admitted, it is still embarrassing to have them challenged without being able to give undeniable proof for them. Therefore if I do not encroach too much on your time, I should like for you to give me a brief indication of where this can be verified. I may add that the members of that church will not easily receive the testimony of ex-priests or of historians like D'Aubigne, Robertson, etc., on such points

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as these, and from what I can find they make a good case against such authorities. Therefore, if you can give some other proof I should prefer it. If such proof is to be found in other numbers of your Magazine refer me to it. However, the mere statement of a non-Romanist or an anti-Romanist will be of little use for my purpose, because they maintain that these are interested and prejudiced witnesses, and it is no doubt true that there are good Protestants who make false accusations against them. Hoping I am not asking too much from one who professes "selfless love and truth and honor," I am yours very respectfully, H. A. SWIFT.

Answer.

You will find indiscriminate use of the Bible condemned in the Council of Trent —the great Council of the Middle Ages. This was confirmed by Pope Pius IV, March 24, 1564. The Bible is put under the ban of "prohibited books," and no layman was allowed to keep one nor to read one without a priestly license. Punishment of death was inflicted on those who violated this rule. It has been a constant practise of priests to burn all Bibles translated into the common language of the people. They hounded Wickliffe to death because he translated the Bible into English, and they hated him so bitterly, his grave was violated and his ashes thrown into the River Severn. T. E. W.

WHAT WAS THE TOTAL NUMBER KILLED IN NAPOLEONIC WARS?

Dear Sir: Will you kindly answer the following questions through the Educational Department of your Magazine:

1. How many men were killed in battle in our Civil War?

2. What was the total number of men killed in battle in the Napoleonic wars? How many were killed in the battle of Waterloo?

Yours respectfully, "STUDENT."

Answer.

(1) About 181,000. About 64,000 more died of wounds. Estimates have varied very much, and it is impossible to reach any exact figure.

For instance, you will find that in reporting the losses of any battle, a certain number is devoted to the "killed," another number to the "wounded," and another to the "missing."

Now, it is almost impossible to say how

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many of the wounded died of their wounds, or of diseases incident thereto; and it is not possible to say how many of the missing may have been killed.

Besides, no one can say how many released prisoners died from old wounds, or from the combined effect of wounds and privations.

(2) The number of men actually killed in battle during the Napoleonic wars seems remarkably small, in view of the destructiveness of the fighting of recent years, such as that of the Russo-Japanese War. We have no means of arriving at a correct estimate. I think it safe to say that the soldiers killed in Napoleonic wars did not exceed those sacrificed in our Civil War.

In Siborue's "Waterloo Campaign" the losses of the Anglo-Allied Army in that battle are thus given:

Officers killed, 142. Privates killed, 2,341.

Prussian losses—

Officers killed, 22. Privates killed, 1,203.

But in grouping together the killed, wounded and missing, Maj. Siborue gave the number 14,728 for the Dutch, the German Legion, the Hanoverians, the Brunswickers, the Nassauers and the British.

Add to this the number of killed, wounded and missing from the Prussian Army of Blucher—6,775, and you have a total loss of 21,503.

You will note that the Prussians lost almost exactly half—a sure proof that the battle was not gained by Wellington alone, as the nglish writers would have you believe.

The battle had not raged more than a couple of hours before the Prussians arrived; and from that time onward, Napoleon was caught between two armies.

Almost to the last, he confidently expected that Grouchy would come to the field, as he had been ordered to do.

In no other way can you account for Napoleon's persistence in atacking the English front, when Blucher and the Prussians were attacking the French flank.

The French loss in killed, wounded and missing, is given at 18,500.

Besides this, there were 7,800 prisoners taken by the allied forces of Wellington and Blucher. T. E. W.

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OTHER POINTERS IN ANSWER TO A CONGRESSMAN'S QUERIES ON FINANCE.

Dear Sir: I have just read your communication to presumably a M. C., in reference to what should be included in the coming measure soon to be passed by Congress, touching the money question.

Such inquiries are an indication of the knowledge of the money question by the ordinary members of Congress, that are chosen as candidates to serve special interests, but are supposed to be elected to serve the interests of the people engaged in productive and distributive pursuits. You struck the central idea, but in order to supplement your direction, I will send brief of a few authors that will very much assist the gentleman if he is an honest investigator, and not too absolutely owned by the banks of issue.

The first book I would refer him to is "A New Monetary System," by Edward Kellogg, published by Henry Cary Baird, Philadelphia, and would especially recommend that he read the biographical sketch of the author in first part of the volume, where he will learn what influence that book had on Congress when it was up against the shylocks, when the Government needed money to prosecute the war existing between the States, when Gold and Silver had hid away as it always does in an emergency.

Another book is, "A History of the Monetary System of France and Other European States," by Alexander DelMar, perhaps one of the best informed men on the money question in the United States today; also his "History of Money in America," (where he will find the name of the first nigger that ever came to this continent.) Another very valuable and up-to-date book is the "Financial Trust Conspiracy," by Flavius J. Van Varties, of Indianapolis, Ind.

A valuable source of information will be Senate Report No. 703, 44th Congress, Second session. (The first edition of which perhaps you will remember was burned up at the suggestion of the gold powers, and advocates of Banks of Issue, when Gen. Weaver and you Greenbackers in the 90's caused a second edition to be issued, one of which I have in my collection.) Your inquirer may gain some very valuable information by digging up Congressional Record, 53rd Congress, 2nd Session, H. R. 7463, June 15th, 1894, and statement of Gen. Jacob S. Coxey before the sub-com-

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Mr. Watson bought out his publishers, the MacMillans, and he now ownes plates, copyright and all.

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mittee, Ways and Means Committee of Congress, Jan. 8th, 1895, with the "Big Noise Chief" of the Platte in the chair. Whereby he may learn some very valuable lessons about how to distribute the (real) money and at the same time relieve the congested labor condition and relieve the distress of the industrial classes.

The most recent and best thing that I have met up with is "Natural Money," by John Raymond Cummins, published by the New York Bankers Publishing Co., 1912, New York, N. Y.

The money question is surely up for settlement, but we cannot hope for a settlement or practical solution of the question by the bunch at Washington now, but it will eventually come and the agitation now, and the failure as in the past, will be educational. Besides the common people are becoming interested and really getting down to a close study of the philosophy of money, its sources and functions. They are beginning to realize that the sovereignty of Government preceeds the power to create, issue or declare money an absolute legal tender in final payment of debts, public and private; that the long accepted idea that Gold is the only God-created material from which money of final payment can be made is a fetich, and relict of barbarism and pagan superstition; that money is not to be issued by a favored few, and sold for a price called interest or discount.

The people have also learned that interest bearing bonds and slavery are synonymous, and that there is something in the atmosphere in the United States that is antagonistic to slavery; the common herd once removed chattel slavery and are now on the march to peaceably remove wage, or industrial slavery; they are realizing that it is lending money for interest, in excess of the cost of keeping the account, that has centralized the wealth and property of the country into so few hands; that today lending money for interest causes more bankruptcy, poverty and distress than the excessive use of alcoholic liquors; that Christianity has been eliminated and commercialism is in the saddle and controls.

Yours in cause of reform,
CHARLIE DAVIDSON.
Hood River, Oregon.

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It was for quoting these instruction that Mr. Watson is indicted.

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"WOMAN'S PART IN GOVERNMENT."

Wm. H. Allen. Dodd, Mead & Co., New York City. (Price $1.50, net.)

The keynote of this work is struck in the opening paragraph of the preface: "Woman's fundamental part in government is to do, efficiently, what her position requires of her as an individual member of society—mother, sister, wage-earner, wage-payer, purchaser. No woman has the right to be a problem or a problem creator, no matter how usefully occupied with other people's affairs."

The author maintains that woman's second part in government is that of member of voluntary organizations, of groups, social, educational, charitable, etc.

Woman's third part in government, is that of influence of public opinion and official action.

In discussing his subject, demonstrating the almost numberless ways in which women can efficiently help in the bringing about of better conditions in our social, industrial and political life, the author is extremely interesting, contributes all manner of valuable suggestion, and a wealth of convincing facts.

To give an example of the author's intense study of the practical, we give almost at random, two quotations.

Woman is a problem creator if she:

Does not know how to keep her baby from having summer complaint.

Does not know what her child is doing at school, or whether the school is efficient.

Sleeps, lives or works in a badly ventilated room.

Gives money or food to street beggars.

Thinks that flies, or mosquitoes or transmissable diseases are dispensations of Providence, rather than evidence of neglect.

Lowers her efficiency as worker and mother by disobeying health laws.

Thinks her daughter should be satisfied with idleness at home until marriage.

Lies or permits her agent to lie about her taxes.

Does penace for withholding taxes by small gifts to uplift work.

Concentrates her attention on small fractions of her duty and opportunity as citizen.

Thinks she has a right to be supported by some man without giving value for all she costs.

Spends without serving.

Trifles with her problems.

Notes and quotes public men inaccurately.

Thinks reform a question of voting, rather than of getting specific things done.

Fails to see that the intelligence needed by democracy is intelligence as to government, official acts, and community needs not met, rather than intelligence as to eithics, art or fiction.

Fails to see that "either her public spirit will grow or her private character will decline."

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He went to Virginia and conversed with members of the Jefferson family and with old men who had known Mr. Jefferson.

All the histories, biographies, memoirs, Historical Collections of States, monographs on special episodes, State histories, etc., were ransacked and used.

Many of these are out of print, and copies are rarely found.

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page such as the Brooklyn Eagle and the New York Evening Post print?

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T. E. W.

FIGHTING BY SOUTHERN FEDERALS.

Charles C. Anderson; The Neale Publishing Co., New York.

Of all the contributions to post-bellum literature, this volume is the most extraordinary. If he does not prove conclusively that the South whipped itself, in the Civil War, he comes so close to it, as to leave a Southern man thoroughly exasperated—that is, a Southern man who believes that it would have been better for the whole of North America, if the Southern Confederacy had achieved its independence.

The author shows that nearly three hundred thousand white men, living in the South, bore arms against the Stars and Bars. He estimates at nearly two hundred thousand, the men of Southern birth, living in the North, who fought against the South. In addition to these formidable numbers, he estimates at one hundred and thirty-seven thousand six hundred and seventy-six negro soldiers who fought for the Union.

Those who know what a very near thing the Civil War actually was—how near the North came to suspending hostilities, and how near the Southern troops came to victory, at Gettysburg—will be prepared to believe that had every one of the white soldiers, who fought for the North, taken the opposite side, the result would have been different.

The author takes up, serratum, the military movements of the armies from first to last, treats them in detail, traces the personal service of the officers, and gives the reader an insight into that titanic struggle which he will not get from any other book within my knowledge. T. E. W.

Sunday morning and all the barber shops closed. Saturday night, and all the chairs full, with a long wait between "Next!" Get a safety razor, and defy the barber. Sent for two full price subs to the Weekly Jeff or Watson's Magazine.

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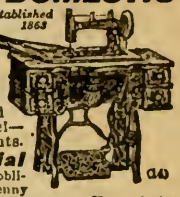

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